

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. X

Philadelphia, December, 1921

No. 3

I Heard the Bells



I heard the bells on Christmas Day,
Their old familiar carols play;
And wild and sweet the words repeat
Of peace on earth, good will to men.
And thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men.
Till ringing, singing, on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men.

Confirmation Appointments for December and January

December 4. Second Sunday in Advent.

A. M. Bala—St. Asaph's, (Institution),
The Bishop

A. M. Ardmore—St. Mary's, (Institution)... The Bishop Suffragan

Evg. Phila.—Grace, Mt. Airy,
The Bishop

Evg. Phila.—House of Prayer,
The Bishop Suffragan

December 7. Wednesday.

Evg. Phila.—St. Barnabas, Germantown..... The Bishop

December 11. Third Sunday in Advent.

A. M. Phila.—St. Peter, Germantown,
The Bishop

P. M. Phila.—St. James the Less,
The Bishop

Evg. Phila.—St. Michael, Germantown..... The Bishop

December 14. Wednesday.

Evg. Phila.—St. John Baptist, Germantown..... The Bishop

December 18. Fourth Sunday in Advent.

A. M. ORDINATION.... The Bishop

A. M. Phila.—Calvary, Germantown,
The Bishop Suffragan

P. M. Phila.—Holy Innocents, Tacony,
The Bishop

Evg. Phila.—St. Stephen, Bridesburg,
The Bishop

Evg. Phila.—Good Shepherd, Germantown,
The Bishop Suffragan

January 1. Sunday after Christmas.

A. M. Phila.—St. Ambrose,
The Bishop

P. M. Phila.—St. Bartholomew,
The Bishop

Evg. Phila.—St. George, Richmond,
The Bishop

January 8. First Sunday after Epiphany.

A. M. Phila.—Messiah, Port Richmond
The Bishop

A. M. Phila.—St. Barnabas, Kensington... The Bishop Suffragan

P. M. Phila.—St. Alban's, Roxborough,
The Bishop

Evg. Phila.—Emmanuel, Kensington,
The Bishop

Evg. Phila.—St. George, Venango
The Bishop Suffragan

January 13. Friday.

Evg. Phila.—Christ, Franklinville,
The Bishop Suffragan

January 15. Second Sunday after Epiphany.

A. M. Phila.—St. John Free,
The Bishop

A. M. Bridgeport—Christ,
The Bishop Suffragan

Evg. Phila.—St. Matthias,
The Bishop

Evg. Phila.—St. Gabriel,
The Bishop Suffragan

January 20. Friday.

Evg. Phila.—St. Nathaniel,
The Bishop Suffragan

January 22. Third Sunday after Epiphany.

A. M. Phila.—St. Matthew,
The Bishop

A. M. Phila.—St. Mark, Frankford,
The Bishop Suffragan

P. M. Phila.—Annunciation,
The Bishop

Evg. Phila.—Zion,
The Bishop Suffragan

January 27. Friday.

Evg. Phila.—St. John Chrysostom,
The Bishop

Evg. Phila.—St. Luke, Kensington,
The Bishop Suffragan

January 29. Fourth Sunday after Epiphany.

A. M. Phila.—St. Thomas, The Bishop

A. M. Phila.—Advocate,
The Bishop Suffragan

Evg. Phila.—St. Clement,
The Bishop

Evg. Phila.—St. Augustine,
The Bishop Suffragan

OUR BISHOP'S "N.W.C." EDITORIAL STIMULATES

Our Diocesan Fellowship, the official Diocesan publication of the Bishop and Executive Council of the Diocese of Western New York, in its November issue, made special reference to the editorial by Bishop Rhinelander in the October issue of *THE CHURCH NEWS*.

On the editorial page of *Our Diocesan Fellowship* appears the following:

"The initials of the NATION-WIDE CAMPAIGN have been given a stimulating interpretation recently by the Bishop of Pennsylvania; a message we are glad to pass on to our own Diocese. We quote in part.

"Let them sound in our ears a new and welcome call. Let us give them a new meaning. Let us translate them afresh:

NOW WE COME

"Now—when the world's needs so exactly match the Church's opportunity:

"We—all of us, not as formerly, a few of us, perhaps only a third or so, but all of us:

COME—not just turn over in our sleep, but awake, alert, resolved:

NOW WE COME—

To carry it out,
To put it over,
To push it through,

With prayers and gifts and service.

NOW WE COME and, please God,
WE ARE COMING STRONG."

IN XMAS GIVING INCLUDE THE CHURCH NEWS FOR A YEAR

The Church News puts forward the above "Christmas Gift Suggestion" to its increasing family of readers.

Your surely know one or more persons to whom the Church News would be a welcome visitor.

Send a dollar to the Church News Office, 1016 Arch Street, for one year's subscription to be presented as a Christmas gift to some one in whom you are interested.

Be sure to forward with the subscription money the name, home address and parish of the one to whom you want the paper sent.

Indicate if you want the subscription sent to you for personal presentation; otherwise we will send it direct to the person named, with your compliments.

LAY READERS LICENSES

Notice has been sent to all clergy by the Rev. Richard J. Morris, from the Bishop's office, that licenses of all lay readers in the Diocese expire at Advent, and where the clergy desire to continue the services of lay readers, or to use others, they are requested to make application for the issuing of the necessary license.

MEMORIALS DEDICATED TO WAR HEROES AND OTHERS

Sunday evening, November 13th, a new reredos, paneling and communion rail were dedicated in the Memorial Church of St. Paul, Fifteenth and Porter Streets, Philadelphia. The reredos was dedicated in memory of Samuel J. Buck, Jr., and Louis H. Koehler, two of the boys of the Church, who died in the service during the World War; also in honor of all those from the Parish who served their country during the war. The paneling was dedicated in memory of a number of the relatives and friends of the members of the congregation. The communion rail was dedicated in memory of Peter A. Lynch, a former Sunday school teacher and Vestryman of the Church.

The Herbert Warriner Post, American Legion, to which Louis Koehler belonged, attended in uniform, bringing with them the national and post colors. The offering was taken by young men of the Church in the uniform of the two branches of the service—Army and Navy.

The rector, the Rev. Granville Taylor, dedicated the memorials and preached the sermon.

These memorials are in quartered oak, beautifully carved, and the work was executed by the firm of Irving & Casson, A. H. Davenport Co., of New York and Boston.

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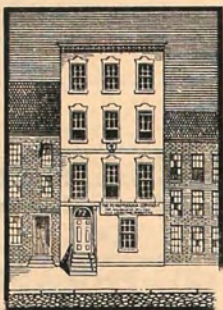
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Emmanuel—God With Us

Many keep Christmas just as they keep the birthday of any famous man. Those who regard our Lord simply as a prophet or teacher can keep His birthday in no other way. They look up to Him and reverence Him for what He said and did: for the example of His life: for the place He has made for Himself in human history. His birthday takes rank with the birthdays of other great benefactors of humanity.

Observe that one does not have to be a Christian to celebrate Christmas in this way. Jews and Mohammedans, Hindus, Buddhists, and the followers of Confucius, indeed men of no religious faith at all, would gladly join, and doubtless do join each year, in welcoming Christmas as a great human anniversary.

But for the Christian, the heart of his observance of the Lord's birthday lies not in his recognition of what *followed* the birthday, but rather of what *preceded* it. His faith is faith in Jesus Christ: not in His words, or deeds, or beautiful example, but in Himself. He believes in Him as in one Who has done and will do certain things for him, and for the world, which no one else could do: which no mere man at any rate could ever do. Chief among these things is the forgiveness of sins, and all that this involves of life and fellowship with God in this world and the next. Can He who was born of Mary do this, or can He not? That is the crucial question. To say "yes" is to be a Christian. To say "no" is to deny Christianity. For Christianity is faith in Jesus Christ as Saviour of the world, and no one but God can save the world. So if Jesus is Saviour, He is God.

At Christmas, the Christian then hails the Advent into this world, in human flesh, as man, of One Who Himself is God, and has been God from the beginning and will be God eternally. For Him everything turns on the *identity* of the Baby in the Manger. Who is He? Where has He come from? What does He bring with him? Is He really Emmanuel—really God with us? That is the centre of the Christian's care and love for Christmas: that is why he keeps the day with joy and high thanksgiving: not for the life that followed, but for the life that went before, and that, then and there, when Mary bore her Child, entered into our human nature for its redemption and salvation.

Now such a faith is certainly amazing and audacious. Men have always stumbled at it. Men stumble at it now. But whatever happens, whether men welcome or reject it, we Christians must not tamper with it. We shall not in the end commend the Gospel by robbing it of its distinctive feature. We dare not invite the world to come to Christ for their salvation unless we honestly and fearlessly believe that there is no salvation in any other.

Rather it is our part, especially those of us who are set to be preachers or teachers of religion, to exalt this great faith in the Incarnation of the Son of God: to explain it and enforce it, until it sends its great challenge home to every human heart.

Substitutes for Christianity, poor, thin, weak, and unavailing, are everywhere about us. Parodies and travesties of the true Christmas message are distract-

ing and misleading multitudes of men and women who are seeking for the knowledge and grace of Jesus Christ.

Let our prayers and thoughts and words and deeds all through this Season of His Coming, and at the High Feast of His Nativity lead us to a clearer, surer faith for ourselves, and a braver and stronger witness before men to the faith once for all delivered.

Christmas, for the Christian, marks the central fact of human history. It gives the key to the meaning of the universe. It is the foundation of all hope for the future, both for each separate soul, and for the whole world of men and women. It is all this, because it is the day when Emmanuel was born. He Who is, and is forever, God with us.

Philip R. Leland

Advent

Advent is one of the richest seasons of the Christian year in the variety of its teaching of important elements of religion.

In these four weeks, we hear the message of the coming of the King—with the thought of the Second Coming, about which many people are concerned, and disturbed over "times and seasons"—which the Father

has kept in His own power; of the Kingdom of God, and its relation to our every-day life; the importance of Holy Scripture as a record of God's dealing with man and of His progressive revelation to man; the need of a sacred ministry as an agency in the evangelization of the world; and the value of courageous personal witness of speech and character.

The season bids us *awake, hope, account, rejoice*, in preparation for the coming of the King.

It opens with the call to REPENT. It closes with the call to REJOICE. The sombre and the joyful, the lights and the shadows, are always to be blended in the Christian life.

Repentance is a fundamental necessity for Christian joy—for until one is in right relationship with God, the peace of God—which is the fulness of joy—cannot be his.

Undue emphasis on repentance creates unhealthy morbidity. Repentance is essential in our religion—but as a means by which joy and peace come.

Undue emphasis on joy—if it ignore sin and make light of serious things—is equally to be avoided.

The words of the Saviour more frequently bid us "Rejoice," "Be of good cheer," than "repent."

True Christian joy—which no man taketh from us—is the result of all that is implied in true repentance; can only be fully appreciated by those who have experienced real repentance, and through that, have found God, the Source of Joy.

MINISTERS: MORE AND BETTER

Why has there been so steady and constant a decline in the number of candidates for the Ministry as compared with the number of communicants?

Why, in 1820, was the whole Church sending one man into Orders for every 146 communicants; while, in 1916, it took 2935 communicants to provide the one recruit?

Why, in our own Diocese, were there twelve candidates 100 years ago from 1500 communicants; while in 1918 over 60,000 communicants produced only seventeen candidates?

What is the trouble? What the remedy?

There is only one cure. When the great mass of our membership begins once more to think seriously about the Ministry—its vital importance to the Church and to the whole work of Christ, its unrivalled opportunity for service to humanity, its need for the *finest* of our sons—then and not till then will the tide be turned. Campaigns, and appeals to school boys and college men, are at best but emergency measures. The real trouble lies, the real remedy belongs, with the families of the Church. Parsons are made out of parishioners; priests out of plain people. When people and parishioners really see that

the Church's task is the most urgent thing in all the world, when they see that the Church's life and work must head up in "fit men" set apart for its prosecution—then will they give us men—the right men. When fathers and mothers are ready to weigh the Ministry as a possible life work for *their* sons, then the support of our training schools, like the supply of their students, will be normal, steady, assured.

"And it shall be, like people, like priest; and I will punish them for their ways, and will reward them their doings." Those are bitter words that Hosea heard from God; but they are forever true. The Ministry is the out-flowering of the whole body of the Church; is the expression of its sincere discipleship; is the fruit of its faith, its life, its zeal, its works. The fault lies chiefly with the people; and the remedy is with them.

A GROWING BIBLE CLASS

The Men's Bible Class at the Church of Our Saviour, Jenkintown, is still going splendidly. More than 100 men of the Parish were at the dinner on November 7th, when the speaker was Dr. William C. Sturgis, educational secretary of the Department of Missions.

OBJECTIVES OF MISSIONARY CENTENNIAL TO REMEMBER

(1) To secure by Easter, 1922, at least 100 missionaries, men and women.

To meet calls for reinforcements in domestic and foreign field.

To include doctors, nurses, teachers and other workers, as well as clergymen.

(2) To complete enrollment of first 100,000 proportionate givers by Easter, 1922.

A proportionate giver is one who at the beginning of the year determines that he will give to the Church and benevolence at least a certain percentage of his gross income during the year.

(3) To complete enrollment of first 100,000 missionary intercessors by Easter, 1922.

A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers.

Who also prays for particular missionaries and for particular missionary efforts.

THE COMING OF THE KINGDOM

"Thy Kingdom come." What would happen if that prayer should be answered at once? The prayer means something to each of us, no doubt. The point to be considered is that we ought to be trying to pray it as Christ meant it and means it today.

Think of three essential parts of the conception of the kingdom:

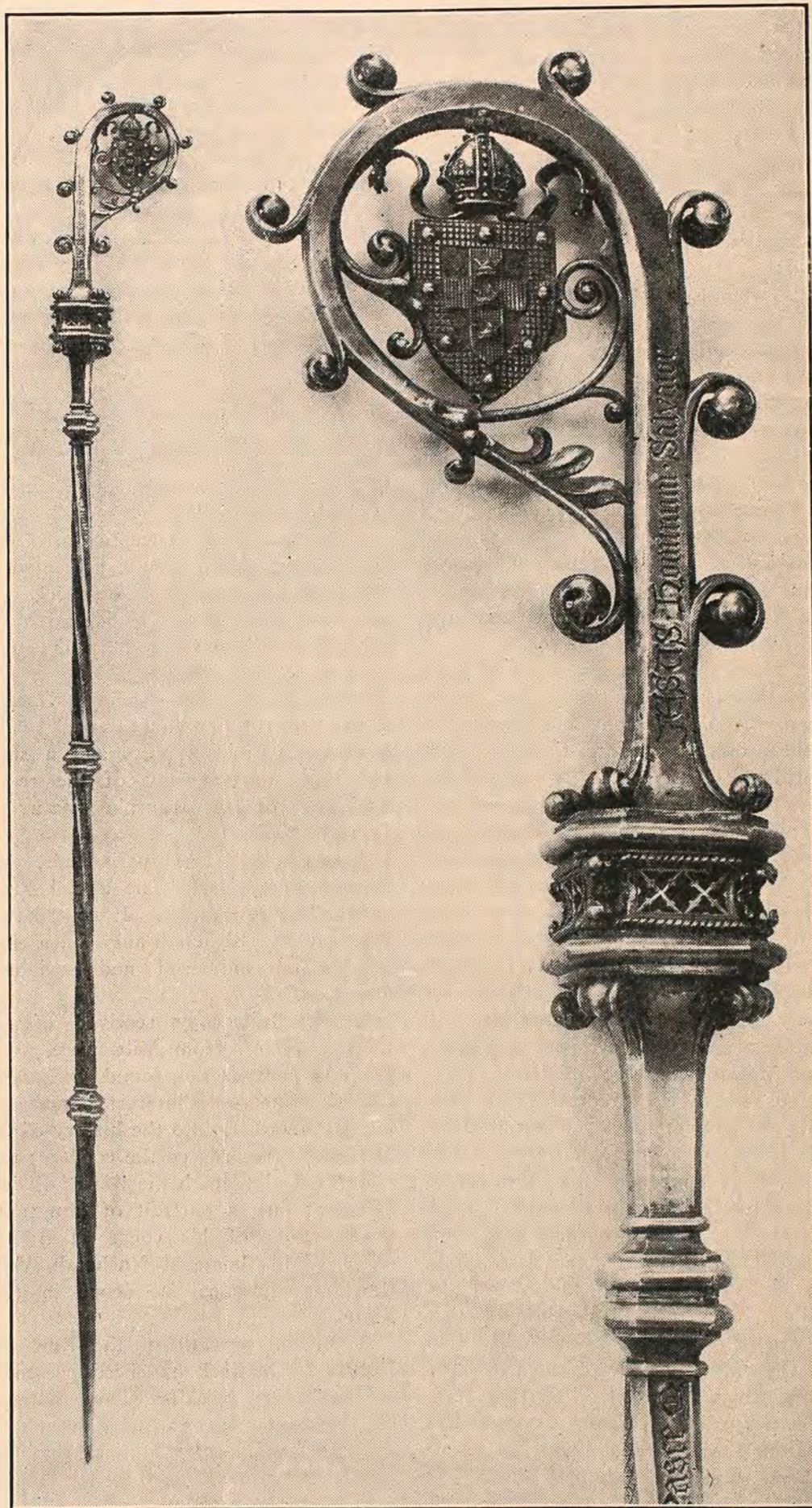
1. It stands for a social ideal. The kingdom could not possibly consist of a single individual; it implies a community. When we pray the prayer, we are, in spite of ourselves, lifted out of self and up into a region where we are concerned with the common interests of humanity.

2. The kingdom implies a social order. It is subject to the laws of the King. It is not a group of unrelated individuals, but a coherent and ordered community with a constitution and definite relationships. Perhaps if our Lord were on earth today he would not use the word "kingdom" (which was the only word people of his time could understand) but would speak of a commonwealth or a republic. Indeed one of the most helpful books on the Kingdom that I know was written by one of the clergy of our Church under the title "The Republic of God." For while it is governed by law, the Kingdom is ruled by a King whose will is to set His people free. To do His will is to know the truth, and from the truth comes freedom. The Kingdom is the world as God wants it to be, the world brought into conformity with His divine and eternal plan. It is a principle of life within freely acting individuals, binding all together in the life and the love of God.

3. The Kingdom cometh "not with observation." The question was asked at the beginning what would happen if God should answer now the prayer "Thy Kingdom come." He is answering that prayer day by day, sometimes in ways that we can understand, sometimes, probably much more often, by methods that we do not now recognize as signs of the Kingdom's coming. When the forerunner of our Lord was proclaiming the Advent, he told the people of his time that the Kingdom was at hand. I think he meant by that that it was within reach whenever men were ready to stretch out their hands and bring it near. The Kingdom will be realized by the working together of God and humanity. God is always doing His part, but He must wait for us to join our wills with His before His will is "done on earth as it is in heaven."

As Advent brings us once more to the consideration of the great promises concerning the coming of the Kingdom, we

The Bishop's Pastoral Staff



The cut shows a full length and a close-up view of the staff presented to the Bishop of the Diocese of Pennsylvania at the Tenth Consecration Anniversary services, in October. It was the gift of the Cathedral Chapter and Associate Members. It is intended for use on outstanding ceremonial occasions. A pastoral staff is a symbol of the office of Bishop as the President's and the Governor's flags symbolize those offices in civic government.

should try to pray, not only more earnestly, but with a better understanding, the prayer that He has taught.

GEORGE L. RICHARDSON.

Every day bring God sacrifices and be the priest in this reasonable service, offering thy body and the virtue of thy soul.—*St. Chrysostom.*

THE BISHOP'S ARMISTICE DAY ADDRESS

On Armistice Day, Bishop Rhineland^{er} preached at the services for the war work organizations in Holy Trinity Church, Nineteenth and Walnut Streets, and delivered the address at the services conducted by the Brotherhood of St. Andrew in the Garrick Theatre.

In his address to the war work organizations in Holy Trinity, the Bishop said:

"I would set these thoughts before you as central in the solemnities and significance of this day.

"*First:* We are no nearer peace to-day than when they finished fighting. It is not their fault, but ours, that this is true. They, our fighting men, up to the limit of their power, up to the point of laying down their lives, made peace. It is we, the rank and file of this nation, and of all the nations, we the survivors and non-combatants, who since the Armistice, have continued and promoted war.

"*Secondly:* Peace comes out of good will—that is, out of wills really set on good. Good will alone and always can make peace. Therefore, there is in the world at any time, just as much peace, no more, no less, as there is good will in men and women. Those men assembling in Washington in conference on the Limitation of Armaments, have a much simpler and more serious thing to do than we may realize: not merely to discuss external ways and means, rules and regulations, for national security in spite of fewer battleships and smaller armies: but to report how much good will they left behind them in the nations which they represent: to estimate the amount of raw material available from which is to come the finished product, remembering that product is always limited by raw materials. And, in reality, it is not those men who compose the Conference which is assembling, but we, the rank and file of all the nations. Nor is it in Washington that we are in conference assembled, but in the Presence Chamber of the Prince of Peace, which also is His Judgment Hall.

"*Thirdly:* God alone, through His Son, our Lord, can make us to be peace-makers. For He only can make our wills good and keep them so. The path of peace is the old, well-marked and well-worn way (though trodden by the few, not by the many) which leads to God through penitence, confession, forgiveness, and renewal in the grace of Jesus Christ. The only effectual method of disarmament is, not the laying down of our arms, but the giving up of our sins. And as to prayer, these two minutes of silent intercession which in loyalty to our President and to our faith as Christians we are met to spend

together here, may indeed be memorable for the world, but only as they are decisive for ourselves. Prayer is our strongest energy for good, but it is strong only if it is utterly sincere: if we pray as we are resolved to live: if we shall live as we have prayed.

"Let our prayers for the world's peace come out of hearts and minds and wills seeking the peace of God. They will be effective even to the tearing down of strongholds and the building up of His Kingdom just in proportion as we ourselves are set on good will and are prepared to do His will, which alone is our peace."

DIOCESAN LIBRARY NOTES

The following volumes were received at the library during this month:

"The Enlarging Conception of God," by Herbert Alden Youtz, presented by the Rev. Dr. Gassner. This book contains six chapters on Theological Method and Truth, and may be said to deal with the "New Theology."

"Year Book, 1921—Carnegie Endowment for International Peace." This publishes various reports and a short but interesting account of the recent unveiling of the Lincoln Statue in London.

Among the late periodicals, the autumn number of "The Social Preparation" is interesting. It contains an editorial by Bishop Paul Jones, and articles on industrial and socialistic questions.

In the last copy received of the *Church Times*, from Milwaukee, Wis., are two pictures not found in Eastern Church papers—of interest because of our late inquiries into the history of the Missionary records of the country; two pictures dealing with the life of Bishop Kemper; one, a portrait of him taken at the time of his consecration; the other, of his home at Nashotah, Wis., the first Episcopal residence in that State.

A framed portrait of the Rev. Dr. Robert C. Matlack has been presented to the library by Miss Clara Matlack, his daughter. It was owing largely to the efforts of Doctor Matlack that this library was founded, so we are doubly grateful to have his picture here. It is well to note that Christian socialism and more particularly, prohibition, were two of the causes dear to the heart of Doctor Matlack. Also, that at the time the Diocesan library was in its infancy, it was specified by those who controlled it, that its walls be covered with portraits of the Bishops and priests who had made, and were making, the Diocese of Pennsylvania—with pictures as far as possible of church buildings in the Diocese. We have now portraits and

busts of six of the eight Bishops, and a few of the clergy, and hope for more.

In a recent Church magazine reference was made to "Essays and Reviews," a book of "Inquiries in Theology," published in England about 1858, and in Boston in 1861. This volume and "Replies," which followed it, are in the library. "Essays and Reviews" was among the first publications showing sceptical and materialistic tendency in the thought in the last half of the nineteenth century, being written largely by Oxford professors. It was counteracted by the influence that "Replies to Essays and Reviews," written mostly by well-known clergy, followed closely upon it. Each book contains seven essays. The authors of "Replies" included such names as Rev. Edward Meyrick Goulburn and the Rev. Christopher Wordsworth. The latter was at one time Deacon of Westminster, and later came the Bishop of Lincoln. The "Bible Commentaries" are well known, also his "Church History" and "Ecclesiastical Biography."

Rev. Dr. Goulburn was the Dean of Norwich. His literary works are mostly on devotional topics. His book entitled "Thoughts on Personal Religion," is well worth perusal.

The value of books on the subject of devotional life cannot be overestimated if used or introduced properly by secretaries of Girls' Friendly Society branches and teachers of older church school classes. Among those appropriate for this use, to be had at this library, are the following:

"The Meaning of Faith" and "The Meaning of Prayer," by Henry Emerson Fosdick.

"Joyous Service," "The Faith and Life of a Christian," "Sunshine on Life's Way," by Rev. Floyd W. Tomkins, D.D.

"Self Training in Prayer," "After the Manner," by A. H. McNeile, D.D., Dean of Sussex College, Cambridge.

This Diocese is fortunate in having several shelves here of these devotional books so rich in thought and helpfulness.

FUTURE BISHOP'S AT KENT

Among the boys at Kent School, Connecticut, this year, are sons of the Bishops of Pennsylvania, Rhode Island, Maine, New Mexico, Porto Rico, and Hankow, and a nephew of the Bishop of Western New York. The son of the Bishop of Colorado has gone there a master.

Accompanying the first centennial offering received from Japan was the message that the last Sunday in October had been designated by all Japanese congregations for special centennial services.

Church News Plan to Aid 1921 Advent Offering Ends December 31st

Church Schools Still Have Opportunity of Another Month to Co-operate in Movement to Give Fund 25 Cents of Every Subscription—Is Your School Helping?

THE CHURCH NEWS offer to turn over to the 1921 Advent Offering 25 cents of every dollar a year subscription received in November and December terminates December 31.

Co-operation of all Church Schools in the Diocese is again invited. In November there were evidences of interest and a number of schools sent in orders for papers in bulk. December affords an opportunity for increased efforts. All subscriptions forwarded to THE CHURCH NEWS from Church Schools participating in the campaign will be credited to such schools, the schools to retain twenty-five cents of each dollar subscription and apply the same to their Advent Offering.

The purposes of the movement are, to stimulate interest in the Advent Offering, increase the total contributed, and enlarge the circle of CHURCH NEWS readers.

The Bishops and officials of the Department of Religious Education have given their approval to the plan. With the energetic support of the teaching staff of all Church Schools, and the co-operation of their pupils and the Parishes generally, the 1921 Advent Offering can reach considerable proportions.

The offering this year is to purchase a site for a church in Glenside, where the need for a church is most pressing.

As an incentive THE CHURCH NEWS offers three sets of prizes for the schools turning in the largest number of subscriptions. There will be a First Prize of \$10 and a Second Prize of \$5 for schools whose enrollment of pupils as of November 1st does not exceed 100. There will be similar prizes for schools whose enrollment is more than 100 and not over 300, and also for schools whose enrollment exceeds 300. For purposes of classification schools not exceeding an enrollment of 100 will be designated Grade A. Between 100 and 300 they will be in Grade B and beyond 300, Grade C.

Schools participating are requested to AT ONCE inform THE CHURCH NEWS of their Grade.

It is understood all prizes are to be given to the Advent Offering of the schools winning the prizes.

The plan is to have all teachers urge their scholars to turn in as many subscriptions at one dollar a year as possible. The subscription price, name and address and Parish of subscriber to be given to the teacher, who will retain twenty-five cents of each one dollar for the Advent Offering of that school.

The balance of seventy-five cents together with the list of subscriptions to be forwarded to THE CHURCH NEWS office. The campaign closes December 31st.

All final lists must be in THE CHURCH NEWS office on or before January 6, 1922.

It is suggested the school Superintendent or some person designated by him assume supervision of the campaign in each school, and forward the subscriptions together with the seventy-five cents at frequent intervals so that the new subscribers can begin to receive their paper with the January issue.

Ten thousand subscribers means \$2500 for the 1921 Advent Offering. That is an average of fifty subscribers for each of the 200 Parishes in the Diocese.

In addition to the subscription campaign THE CHURCH NEWS will forward to any Church School copies of the December CHURCH NEWS in bulk to one address for five cents a copy. These copies can be sold for ten cents each, and the five cents profit applied to the Advent Offering. The sale of the December issue will afford a further opportunity to obtain subscriptions.

Send in your order for the December CHURCH NEWS at once to THE CHURCH NEWS office, 1016 Arch Street.

If any further information is desired telephone THE CHURCH NEWS office, Walnut 0349 on the Bell.

CHURCH NEWS "ADVENT OFFERING" CAMPAIGN

THE CHURCH NEWS, 1006 Arch Street, Philadelphia:

Please enter my subscription for one year to THE CHURCH NEWS under your November and December Advent Offering Plan, for which I enclose One Dollar.

Name.....

Address.....

Date.....

Parish.....

Checks, Money Orders and Postal Notes should be drawn to the order of THE CHURCH NEWS

DIOCESE OF PENNSYLVANIA

CHURCH HOUSE
202 SOUTH 19TH STREET
PHILADELPHIA

TO THE CLERGY OF THE DIOCESE OF PENNSYLVANIA

November 4, 1921.

REVEREND AND DEAR SIR:

The coming year in many ways will be a crucial test in the advance movement in the Church inaugurated at Detroit, as it marks the concluding year of the triennium preceding the General Convention. It is, therefore, more than ever important that we should continue our effort to arouse in all our people a deeper sense of responsibility for the fulfillment of the Church's Mission. The most effective way for accomplishing this has been found to be annual Parish Canvass preceded by a period of definite preparation.

After careful consideration it is suggested that the annual parochial Canvass in our Diocese be made this year on SUNDAY, DECEMBER 4th. Of course, this date and indeed the making of the Canvass is subject to local parochial conditions, but the result where such Canvass is annually made has been so uniformly helpful to the Parish life and in relating the Parish to the needs of the Church beyond its boundaries that I very strongly urge that wherever possible the Canvass be made.

Where such Canvass is to be made, it is of vital importance that careful and adequate preparation be made at once. Failure or success depends upon such preparation. In this connection the booklet "Suggestions to Canvassers" which has been sent from New York to each Rector, will be found of great help. Additional copies may be obtained at our Executive Offices.

You will be glad to know that the result of the canvasses made in 1920 was to increase the gifts to objects outside the Parishes over \$200,000. This is quite encouraging but the total given for such purposes which amounted to over \$600,000 was not quite one-half of the amount asked for from our Diocese. I trust, therefore, that wherever possible the parochial authorities will endeavor to make some reasonable advance over the amounts contributed in 1920-21 in the red side of the envelopes. This will result in a united forward step in the direction of the full quota.

May I also impress upon you the necessity of educating our people to realize that the duty to pledge is one distinct from the duty to give. We can never rightly carry out a budget system in the Church unless we know, at the beginning of the year, what amount we may reasonably count upon receiving during the year. The expenses of the Church and of its institutions accrue from day to day and must be met in at least monthly payments. If the individuals and Parishes where their contributions are not made in cash at the first of the year will indicate by pledges the amount which through the year they expect to contribute, the authorities of the Church will know what amount they can appropriate for the various institutions and for the work of the Church.

It costs nothing to pledge at the beginning of the year what one expects to give during the year, and as a matter of fact, the pledge is not a binding one, but may be changed or cancelled if that becomes necessary in the judgment of the pledgor.

I will appreciate it if each Rector will report separately such contributions (as the Sunday School offering for instance) as may be expected from his people outside of envelopes or individual pledges.

In conclusion, we want the people of our Church to assist the plans of the new Welfare Federation not only because we are citizens of Philadelphia, but also because many of our Church Institutions are included in its program. Moneys given through the Welfare Federation designated for our Church Institutions will be credited on the quota of the Parish if and when reported by the Welfare Federation or by the Institution to the Church Executive Office. It is hoped, however, that many of our members will be able and glad to make contributions to the Welfare Federation without affecting the sums given on the red side of the envelope. Of course the paragraph will not apply to Parishes beyond the limit of the Welfare Federation.

I confidently count on the adequate assistance of all our Clergy in carrying out this program. Pledge cards can be obtained in quantities from the Executive Office.

Faithfully yours,



Bishop of Pennsylvania.

"The Duty to Pledge is One Distinct From the Duty to Give"

By MORRIS EARLE

"Why should I pledge if I propose to give moneys to the Church for the purpose of maintaining the Missions and Institutions and all other charitable organizations which the Church has established and which the members of the Church are sustaining?"

When this question first arose in my mind I promptly answered, "I will not pledge. I am, however, willing and propose to give."

Why did I answer in this way? Because under general conditions I prefer to give rather than to pledge. But why did I finally *pledge*? Because I found that I was weakening the hands of those who are active in Parish and Diocesan activities and the Foreign Missions. Namely, I was "breaking up team work." Why was this the case?

The answer to this question is information which should be presented to every member of our Church. I am convinced that so soon as this is put into effect, the problem of financing our activities will be solved. Knowing the people as I have met them, in the Campaign for \$50,000 for Institutions during the past summer, I am sure they will respond when they are informed.

If every one of the 66,000 communicants gave only in a small way, the funds thereby obtained would be sufficient.

Our people know that there are necessary expenses of Church activities throughout the year, which should be paid each month. If there were no system of pledges the only way to encompass this plan would be the giving by each individual in advance on January 1st of each year. Manifestly, this is not possible; no more so is it possible for one's household bills to be paid with a sum laid aside in the same manner. We do not, however, object to running up accounts for monthly requirements which we pay on the tenth of each month, a great convenience, a real help extended to each purchaser who has a satisfactory rating on the books of account of concerns with whom each of us has opened accommodation accounts. This is so general in its custom that we consider it our right instead of a courtesy extended to us. But the undoubted and admitted accompanying obligation on our part is a tacit *pledge* given by each one that the accounts will be paid when presented.

Inasmuch as this courtesy is extended for material affairs in the business world, should we not be willing, yes, even glad to give the same obligation or *pledge* to sustain and maintain the work of the Church by *pledging*, that we will

give monthly or weekly a certain amount upon which *pledges* the Church can reckon and properly shape its course?

The *pledge* in the case of the Church, however, is not a hard and fast promissory note, as we are permitted to withdraw or reduce the Church pledge to assist those finding themselves in financial difficulties. What could be more considerate than such a pledge?

The members of the Church in the Diocese of Pennsylvania have given generously to Missions. They have in the many years past acted as an example to the other Dioceses.

This has been the case under the previous régime of the Board of Missions and that of the Pennsylvania Diocese for taking care of its Institutions and Missions.

By action of the Diocesan Convention, a new order for the care of the Institutions and Missions was agreed to and the plan has now been followed for two years, the coming year being the third of the new order.

It was arranged to do this through the Executive Council of the Diocese and its Departments of Institutions and Missions.

Previously the Institutions were dependent upon the clientele of the friends of each Institution for its maintenance, appeals being made at stated periods each year.

Under the new plan it was arranged to make a joint appeal to the Parishes to unite in one offering for all the needs of the Institutions. This plan also provided for the needed gifts for Mission work both inside the Diocese and outside, in the Domestic and Foreign Fields.

The moneys to be raised in this way were to be paid pro-rata to the various needs as set forth, thus avoiding the great expense involved in the previous separate appeals; a reasonable saving of effort, time and money which thereby could be released to extend the work.

In anticipation of the lack of information which might cause the plan to fail because the necessary money might not be forthcoming, our former treasurer of the Diocese, Mr. Arthur E. Newbold, met the deficiency by generously providing the money required in the summer of 1920, which, through his careful forethought, he pledged to the amount of \$125,000. This was paid and took full care of the Institutions. He did this, he said, because he knew that otherwise the Institutions would suffer in the absence of the friends of these Institutions on their vacations. The plan was new, the people had not yet been sufficiently

informed to respond with gifts in time to meet the necessary monthly bills, for which the endowments of each Institution were not adequate.

Many people of our Church still suppose that all or nearly all the Institutions are fully equipped and provided with endowments to meet all their needs; this is a very serious misunderstanding which demonstrates the reason why so few people have contributed to the \$50,000 Campaign that was necessary the past summer. Was this Campaign successful? No, it was not. It has fallen short of the goal set by \$10,000. Out of 200 Parishes, those that gave offerings toward the \$50,000 Campaign were in number forty-eight, and the amount thus given \$4200, and out of 66,000 communicants in the Diocese of Pennsylvania, 481 people gave \$36,083.69, making a total of \$40,383.69.

Does this not demonstrate the above statement that so far the 66,000 communicants do not understand the conditions of the workings of our Church undertakings? Unqualifiedly, I believe that so soon as *full* information is given to the 66,000 communicants, the funds will be adequate, and the problem then will be an easy one. At present people are using surplus funds for pleasures and enjoyments, which I am sure, with a full knowledge of the deprivations, sickness and forlorn conditions of the people of the Diocese through the Institutions and Missions are trying to help, they would be happy to give one month's or at least one week's money for pleasures to establish securely the works of the Church in this Diocese. The money for pleasures expended in any active week by our people, I believe, would be sufficient.

A year ago it was found that the Parishes were short on contributions for maintenance of Missions and Missionaries over \$25,000. A special appeal was made and the money obtained.

It is clear, therefore, to everyone, that the new plan of a joint appeal must be accompanied by a *pledge*; the system cannot succeed unless this obligation is acknowledged and fulfilled.

The present Welfare Federation of Philadelphia includes the important provision of the pledge as the first method of raising the \$4,000,000 needed to maintain its charitable institutions; the War Chest and even the Liberty Bonds were financed by the pledge.

Our entire foundation of credit sales in the commercial world is built upon the pledge actually given or tacitly acknowledged.

Every householder either pays cash

for every purchase he makes or else he makes a pledge, tacitly or by actually signing a note or agreement, to pay the money when due or by installments; otherwise a panic in business ensues. The difference, however, between commercial pledges and our Church pledges is that the latter may be withdrawn or reduced, if the maker of the pledge finds himself in financial difficulty; recent examples of straitened circumstances with consequent inability to meet Church pledges, have come to my notice, and promptly the pledges have been returned to their makers.

The Bishop, in appointing December 4, 1921, as the canvassing day in the third year of the Nation-Wide Campaign, gave to the clergy of the Diocese a very valuable suggestion on the pledge question as follows:

"It costs nothing to pledge at the beginning of the year what one expects to give during the year, and as a matter of fact, the pledge is not a binding one, but may be changed or canceled if that becomes necessary in the judgment of the pledgor."

With this demonstration it is impossible to believe that there should be objection to pledging on the basis of the meaning of the word as given by the Church at large. It is hoped, therefore, that in the Nation-Wide Campaign, now in its third year, the people will respond generously in pledging where they have previously not understood it. The great work of Missions calls to every member of the Church to give and to give regularly, and with the willingness to give there must necessarily be a willingness to *pledge*.

CHURCH WOMAN'S CLUB

On Tuesday, November the 22nd, a very interesting and instructive lecture was given in the assembly room at the Church House. Doctor Caley in his delightful way made us more familiar with the history of our own Church in this country, about which many people have very vague ideas.

The lecture was followed by a tea in the new club rooms in the annex. The members of the Executive and Advisory Committees receives the guests, and a number of young people supplied them with refreshments.

Dainty tea tables made the rooms very attractive, and flowers added a bright touch of color.

We hope the club will prove a home-like place, where the members may meet and enjoy its restfulness and quiet.

GIRLS' FRIENDLY SOCIETY

The Thirty-fourth Central Council of the Girls' Friendly Society in America

was held at Hartford, Conn., October 20th to 25th, with a large attendance, Pennsylvania being represented by nine associates and eight members. The Massachusetts amendment to the Third Central Rule, a change in words, not in meaning, "Women and girls who have borne a virtuous character are eligible as associates and members; such character being lost, membership in the Society shall be forfeited," was defeated, as was also the wording first offered in Cleveland in 1919, "Women and girls who accept the Christian standard of purity in thought, word and deed, and pledge themselves to uphold it by their life and example, are eligible as associates and members." The Council went on record as affirming that the Girls' Friendly Society came into existence, exists, and should continue to exist to uphold the highest possible standard of character and conduct, and that preventive work is the chief aim of the Society. A further resolution was adopted, that a committee of both sides of opinion be appointed to frame an amendment to the Third Central Rule, to present to the next Central Council in 1923.

The Society has over 1000 branches in seventy-seven Dioceses, with a membership of 52,000. In 1920, the total income was \$504,000, \$355,000 of which was expended for G. F. S. purposes, including nineteen holiday houses, ten lodges, eight lunch and rest rooms. In addition, the gifts for Parochial purposes were in round numbers \$41,000, for Diocesan \$8800, for Missions \$25,000, and for social service \$35,700, a total of \$111,000.

The Neighborhood Conference of the Germantown and Chestnut Hill District was held November 1st, in the Parish House of Christ Church, Germantown; twelve of the fourteen branches in the District being represented by 229 members. After supper and social hour, the Conference began with a business meeting, followed by the speaker of the evening, Mr. Thomas G. Parris, president of Ellis College, who gave a much appreciated talk on "Service."

The Conference of the Schuylkill Valley District was held November 12th, at the Church of the Good Shepherd, Rosemont. This Conference always begins with a short service, as many of the branches in this District cannot attend the annual service in the evening. The Rev. Charles Townsend gave the address. After the business meeting the Rev. Samuel Booth spoke on true Christian character, exemplified by prayer, useful loving service, and faithfulness in even the smallest things. Fifteen of the seventeen branches in this District were represented by nearly 250 members.

APPEAL FOR ST. JOHN'S HOUSE

Strong appeal in behalf of St. John's House, Northern Liberties, was made at a recent sermon preached by the Rev. Robert Hutt in All Saints' Church, Wynnewood, where he is now associated as rector. Mr. Hutt has been priest-in-charge at St. John's.

"Situated in a densely populated area, surrounded by a rare mixture of races, speaking two score tongues, St. John's House ministers to a responding and appreciative mass. Convinced that the greatest opportunity for service is at the individual home, it has emphasized 'case work' rather than 'class work.'

"By this, I mean, that a worker is always ready, day or night, to go to the home where there is trouble and to furnish the aid a friend may be able to give. The neighborhood knows where such a friend may be found and avail itself of the provision. By 'class work' I mean the gathering together of groups for play or for instruction. This is done, as in other settlements, but the case work is given the pre-eminence.

"Second in importance is the free library, conducted under the direction of a competent librarian whose services are half a gift of her own and half a gift of the Philadelphia Free Library Association. With its equipment of 3000 books, many of them loaned by the Association, this library served more than a thousand readers during the past year. In all, there was a circulation of 20,000 volumes, or an average of twenty volumes taken out by each member during the year. If these figures do not demonstrate the need of this library, let me state that the nearest regular library is a mile away.

"Next in importance is the dispensary ministering to as many as fifteen patients a day and at a charge of ten cents treatment. In conjunction with the dispensary is a follow up work by a competent woman insuring home care and sanitation, so important in the treatment of the sick or injured.

"These three, the case work, the library and the dispensary, stand forth most prominently and I must be content to let them stand as samples of how St. John's serves. Time forbids even the briefest mention of the dozen other activities which are carried on."

RECTORY FOR REV. WETHERILL

The Church of St. John the Baptist, Main and Seymour Streets, Germantown, has purchased the house at 531 Wakefield Street for a rectory. Through the raising of \$1000 at the 1921 bazaar that sum was put down as a purchase price. A rectory fund has been established to meet the carrying charges, to which fund monthly or quarterly donations will be made.

A Story About Money

By WILLIAM P. BARBA (Assistant Treasurer of the Diocese of Pennsylvania)

This is the first of a series of interesting and informing articles which the writer has consented to prepare for THE CHURCH NEWS. The next article will appear in the January number.—Ed.

Everyone is interested in money.

This is true in every relation of life, either directly or indirectly. The individual and the ultimate state authority are alike interested in money, and from different angles. Between these come all the other angles of interest and few of the problems of life are free from this concern.

Mr. George Wharton Pepper was heard by the writer to express MONEY in terms of ENERGY—STORED ENERGY—and the writer finds this expression of Mr. Pepper to be applicable in so many directions that, as one deeply concerned in the handling of the financial affairs of the Church, he has freely borrowed the simile for his own uses.

How is energy stored?

Think of a piece of coal—so familiar to us all: IT is stored energy. It came first from the sun, fixed through sunlight in the profuse vegetation of the carboniferous period. Then some cosmic upheaval occurred, and this profuse

vegetation was buried hundreds of feet deep in the earth during unknown thousands of years, and thus from wood became coal—stored energy of the sun.

By some accident man discovered it, and that it would "burn"; i. e., give off light, heat, power, energy, work. Stored for thousands of years, released in a few minutes, energy became available for useful purposes. "GOD'S GOOD PROVIDENCE" gives to His people this great boon.

So is a DOLLAR stored energy. By "GOD'S GOOD PROVIDENCE" again, some persons are equipped to produce more than they consume, and the excess becomes tangible money—STORED EXCESS ENERGY OF THE PRODUCER! In money, it too, can lie dormant for a time; like coal or wood, can be transported to where energy is lacking and needed; and with the magical touch, again, of "GOD'S GOOD PROVIDENCE," the energy can be released for His uses. Those of us who live in Christian lands, and in such more favorable conditions of life as enable us to produce more than we OUGHT to consume, are charged with the duty of conducting our affairs so as to render of use this excess energy and help to a better plane of living those until now denied our privileges.

Surrounding us at home are thousands of such, and abroad—looking to us, though they may not know it—are millions more. Of all of the peoples of the earth, only one-fourth of the whole of these live in Christian lands, and are living on this advanced plane of physical, moral and spiritual betterment which is found only in peoples living under Christian influences. From such the others may look for relief, help and guidance toward such a betterment of their living conditions as will make the world spiritually, morally, physically a better and safer place in which to live and do the work we are placed here to carry on.

Therefore, give support to all good works—

Your Missions

Your Institutions

The Welfare Federation

The humble and poor about you;

and, help on the work of the world by putting to use your excess of stored energy with—

A Dollar

An Act

A Word

A Thought

And a Prayer.

November 18, 1921.

ST. AMBROSE'S MISSION, KENSINGTON

October 20th, 21st, 22nd were red-letter days to the members of St. Ambrose's Mission. Early in May we began to plan for our first annual bazaar. We met together, made our plans, with the definite aim in view to clear off a debt of \$500 which we had incurred during the past year for necessary repairs to the Mission.

Our efforts were abundantly blessed. At the end of the third day, and when all our expenses had been paid, we had \$690 in hand.

Our grateful thanks are due to the dean of the convocation, Rev. H. M. Medary, who came on Thursday, and to the Rev. G. E. Pember, who came on Friday to open the bazaar for us. We know what busy lives they both lead, and we do appreciate what they did for us. Also our thanks are due to the many friends of the convocation who came to the bazaar.

Through this effort we at St. Ambrose's Mission have learned the secret of success is "Dependence upon God" and "Co-operation with each other."

The United Thank Offering

Portland, 1922! The women of this Diocese who are interested in the United Thank Offering have their eyes turned towards the Oregon city, for there, in September, 1922, the next great Triennial Thank Offering of the women of the Church will be presented.

Two-thirds of our journey to the next Triennial lies behind us. No chance for us to do the undone things. Only thank God in repentance we can "forget those things that are behind" and press forward to do the things that we can do. There are two more collections, next spring and next summer. (We can't very well say next fall, for the money must be all in by September.)

So far Pennsylvania women are doing well—better than ever before. The goal set for us is a high one, however, for we are counted on to give \$125,000. It would be easy if we could get every woman communicant of the Diocese interested; but that's the trouble. Thirty-five thousand women giving a few cents a week would do it. How can they be reached?

There is a treasurer now in practically every Parish and Mission in the Diocese. At the last treasurers' confer-

ence 120 were present, and next time we shall need a larger room. I know all these treasurers are keen. As Diocesan treasurer I have attended meetings, fifty of them, made more addresses than I ever expected to make in my life, written more than a 1000 letters and acknowledgments, and done everything I can think of—and yet I suppose we have offerings from 8000 women instead of 35,000. We can reach our goal only if we get the co-operation of every one of the 35,000. Is it much to ask that they express their gratitude to God for all His blessings by joining in this thank offering—"by women for women?"

Here in THE CHURCH NEWS I am putting the case once more. I am proud of the way so many women are praying and helping. We just must get every one.

Our next presentation service will be at St. James' Church, Twenty-second and Walnut Streets, on Thursday, April 27, 1922, at 10 A. M. Please put the date down now and come.

AMIE H. C. HOLLINGSWORTH,

Diocesan Treasurer.

The Parish Missionary Conference

Before adjourning work for the summer, the Executive Committee of the Council, following the suggestion from the general office in New York, which in turn was based upon the experience in Rhode Island in the early spring, decided to arrange, as far as possible, a series of Missionary conferences in our various Parishes and Missions. A number of competent laymen and women and a number of clergymen volunteered to take charge of these conferences, and a letter was addressed by the Bishop to each of the clergymen urging them to make arrangements for conferences in their respective churches.

The primary object of these conferences was not to urge upon our people further contributions for the work of the Church; it was to inform them more fully as to the character of the work that is being done by their Church and the methods that are being used, in the hope, of course, that with greater information they would acquire greater interest and more general willingness to share in the work. In a very real sense they may be said, therefore, to have supplemented the original work of the Nation-Wide Campaign. At that time certain literature was distributed among our people, but there was not time for adequate discussion with them of the work of their Church, and this omission was intended to be rectified by these Missionary conferences.

OPPORTUNITY FOR DISCUSSION

As to the method of the conferences, the thought was that instead of having simply Missionary addresses, it would be better, as far as practicable, to make the conferences, as the name implies, real discussions; in other words, to have them entirely informal, and consist in large measure of questions either on the part of the speaker in charge of the conference or on the part of his audience.

An additional thought suggested with reference to these conferences was that the speaker assigned might, if circumstances justified it, serve as a continuing link between the Parish and the Diocese; in other words, he is to be charged with the responsibility of keeping in touch with the Parish and its rector and of trying to assist them in producing practical results from the conferences.

It was not an easy matter to arrange for all of the conferences, and a large number of requests from the rectors, plus some changes in the engagements of the speakers, necessitated a considerable number of changes in the program, with, at times, some inconvenience to all concerned, which, however, was accepted with much patience all around.

ENCOURAGING RESPONSES

In only twenty-four out of the 200 Parishes and Missions was there a final decision not to hold a conference, and in perhaps half of these cases the decision was due to the very small number of communicants. In about 120 of our Parishes and Missions such conferences have already been held. Of these about thirty preferred single addresses on Sunday, about ten were carrying on meetings of their own, and in about eighty regular Missionary conferences were held; that is to say, a series of meetings was held in either the afternoon or evening, or both, at which the Missionary program was discussed.

This leaves approximately fifty Parishes and Missions which at the date of writing may be regarded as still pending; in a considerable number of them Missionary conferences will be held before the end of the year, whereas, in a considerable additional number, for various reasons, it is likely that none will be held. The net result, therefore, is that in approximately three-fourths of our Parishes and Missions these conferences in some form will have taken place—which is a very substantial result.

As in the case of all spiritual work, it is difficult to measure exactly the value of such meetings. There are, however, concrete cases where special results were accomplished. Distinctly, the most notable was a Parish where, as a result of the conferences, five members of the congregation volunteered to go together to some Missionary field. In another Parish, where a building program was much needed, the parishioners, through the aid of the speaker, were able to formulate a program. In a very considerable number of Parishes new resolutions were adopted to strengthen the Missionary giving of the Parish by means of an annual canvass. But, possibly, the best result of all was that in each Parish a nucleus, sometimes only a half dozen, sometimes several hundred, exists for enlarged Missionary interest and activity. It is believed that with such a starting point in each Parish the prospect of an enlarged interest in the future in all Missionary work was substantially improved.

SPEAKERS HANDLED PROGRAM

It may be added that it was found that the different speakers handled, each in his own way, both the program of the conferences and the method of handling them; in some the conferences were largely addresses by the speakers, whereas in others the methods of question and answer were largely used.

The logical follow-up of this work would seem to be the offer to the different Parishes to furnish leaders next year

for a similar series of conferences, not on the general program, but on the work of the Church in a particular part of the world. It, of course, is a considerable contract for a leader to qualify to handle conferences on such lines, but it is believed that a considerable number of those who gave so generously of their time this year will be willing to add to the obligation that the Church already has to them by preparing for conferences relating some to one country and some to another. Obviously, there is no reason why these conferences should be held at the same time, and it will be much easier to arrange a schedule for a leader who deals with a particular country, if his work can be distributed over a period of several months.

In a word, it may be said that the conferences everywhere produced a feeling of satisfaction. Of course, where the proper ground had been laid, the numbers were larger and the results, therefore, larger, but some of the most gratifying reports are from small Parishes or Missions where only half a dozen or a dozen were able to attend.

R. D. B.

BISHOP WHITE PRAYER BOOK SOCIETY'S ANNUAL SERVICES

The Bishop White Prayer Book Society's annual services were held Sunday morning, November 20th, in Calvary Episcopal Church, Germantown. The Rev. Dr. Henry Riley Gummey, member of the National Commission on Revision of the Prayer Book and rector of St. James Church, East Downingtown, preached.

During the past year the Society which held its eightieth annual meeting in October, distributed prayer books and hymnals to Church Missions in fifty-five Dioceses, sending them as far as Liberia, Italy and Brazil. The total distribution numbered 15,232. Of that number 5687 were hymnals. The balance represented 9069 prayer books in English, 433 in Portuguese and fifty-two in English.

ALL MEN READ THIS!

A mass meeting, of particular interest to men, will be held in Holy Trinity Church on the evening of January 23, 1922. Dr. William C. Sturgis, head of the Educational Department of the Presiding Bishop and Council, will speak. Doctor Sturgis has recently returned from a trip around the world, visiting not only the Missions of our Church but also those of England. He will give his impressions of Missions and of their relation to present world conditions, and of the opportunity of the Church at this time to take her place as a great leader.

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For the Nation-Wide Campaign

Almighty God, our Heavenly Father, we beseech Thee to strengthen the hands of the Presiding Bishop and Council that they may plan wisely for the quickening of Thy Church's life; and grant us Thy grace that with loyalty, faith and strength we may do our full share of the work they plan, through Jesus Christ our Lord. *Amen.*

For Advent

O Lord Jesus Christ, Who at Thy first coming didst warn us to prepare for the day when Thou shalt come to be our Judge, mercifully grant that, being awake from the sleep of sin, we may be always watching and intent upon the work Thou hast given us to do; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

For Confirmation Candidates to be Confirmed this Month

Strengthen, O Lord, we pray Thee, by Thy Holy Spirit, Thy servants who are now preparing to seek Thy help in the sacred rite of Confirmation; and grant that all they who bear the Cross upon their foreheads may bear it also in their hearts, so that boldly confessing Thee before men, they may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. *Amen.*

Before Reading the Bible

In times of doubts and questionings, when our belief is perplexed by new learning, new teaching, new thought, when our faith is strained by mysteries beyond our understanding, give us, O God, the faithfulness of learners and the courage of believers, in Thee; give us boldness to examine, and faith to trust all truth;

patience and insight to master difficulties; stability to hold fast our traditions with enlightened interpretations, to admit all fresh truth made known to us, to grasp new knowledge and to combine it loyally and honestly with the old—we beseech Thee, O Lord. *Amen.*

For the Increase of the Ministry

O Lord, we beseech Thee to raise up for the work of the Ministry faithful and able men, counting it all joy to spend and be spent for the sake of Thy dear Son, and for the souls for which He shed His most precious blood upon the cross; and we pray Thee to fit them for their holy function by Thy bountiful grace and heavenly benediction; through Jesus Christ our Lord. *Amen.*

For the Work of Religious Education

Almighty God, our Heavenly Father, Who hast committed to Thy Holy Church the care and nurture of Thy children; enlighten with Thy wisdom those who teach and those who learn; that, rejoicing in the knowledge of Thy truth, they may worship Thee and serve Thee from generation to generation; through Jesus Christ our Lord. *Amen.*

For the Disarmament Conference

Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity Thy Kingdom may go forward, till the earth be filled with the knowledge of Thy love; through Jesus Christ our Lord. *Amen.*

For Christmas

O Almighty God, Who by the birth of Thy holy Child Jesus, hast given us a great Light to dawn upon our darkness, grant, we pray Thee, that in His light we may see light to the end of our days; and bestow upon us, we beseech Thee, that most excellent Christmas gift of love to all men, that so, the likeness of Thy Son may be formed in us, and that we may have the ever-brightening hope of everlasting life; through Jesus Christ our Lord. *Amen.*

THE MISSING

(From *Parish News*, Grace Church, Mt. Airy.)

One of the marvelous things to me in the Army was the recuperation of a regiment that had suffered heavy casualties.

My sympathies went out to the colonel who, immediately after being deprived not only of many private soldiers, but also of his trained officers, had to prepare for fresh attack.

It seemed like a rapid series of emergencies and I admired the colonel's courage and resourcefulness. I often won-

dered what I should do under like circumstances.

Today I find myself in similar straits.

As Sunday arrives I must face sudden and serious losses. They are only temporary losses, to be sure. But, nevertheless, they do create for me a series of emergencies. Not only many communicants, but the key men and women, on whom so much depends, are likely as not to be missing. They are not among the killed or wounded—they are just out of town. * * *

It was never so noticeable as it has

been this autumn and seems to gather momentum like a whirlwind. * * *

It is not that I doubt your good behavior while you are abroad. I trust you are in church *somewhere* every Sunday. But we miss you in the home church and your going often creates an awkward emergency.

T. S. C.

Christ Church, Bedford Avenue, Brooklyn, celebrated its seventy-fifth anniversary on All Saints' day.

Meeting of Synod in Wilmington, Delaware

One of the outstanding features of the Sixth Synod of the Province of Washington held in Wilmington, November 15th, 16th and 17th, was the decision to petition the General Convention to give more legislative powers to the Synods.

The Rev. George G. Bartlett, one of the delegates from the Diocese of Pennsylvania, at the second day's session, declared time was wasted at the Synod a year ago in Norfolk, when fifty-seven resolutions were presented and adopted, many of which were useless because of the limitations on the legislative powers of the Synod.

At the third day's session there was a lengthy discussion on the needs of Armenia and of Turkish atrocities in that country. The Synod adopted the following resolution:

"Resolved, That we, the Synod of Washington, assembled in Wilmington, Delaware, November 14th to 18th, appeal to the President of the United States to use his good offices in recommending to Congress and to the Conference now meeting in Washington, that immediate steps be taken to inform the authorities of the Turkish Empire that the long suffering of the Christian representatives of the nations in Washington, or if that be not possible, then by the governments of the United States and Great Britain to permanently relieve the intolerable conditions in Armenia and secure its absolute freedom from Turkish control or influence; and

"Be it further Resolved, That we urge all our people to give generously to the work of the Near East Relief for the 250,000 orphaned children under its care and to pray daily that God will guide our President in his efforts in behalf of Armenia, the oldest Christian nation."

Bishops Garland and Harding and the Rev. Richard W. Trapnell, of Wilmington, were named a committee to convey to President Harding personally the action of the Synod.

Another resolution adopted carried an endorsement of the Disarmament Conference and assured that gathering of the representatives of the various nations the co-operation of the Episcopal Church in everything that will make for the achievement of the purposes for which the Conference was called into being by President Harding. The resolution carried an endorsement of the stand taken by President Harding and Secretary of State Hughes.

The proposed affiliation of the Hungarian Reformed Church with the Episcopal Church in the United States was welcomed at a meeting of the Bishops attending the Synod.

The Synod session opened in Trinity Church with a celebration of the Holy Communion. Delegates from the Diocese of Pennsylvania were: Bishops Rhinelander and Garland, Rev. Dr. George G. Bartlett, Rev. Henry M. Medary, Rev. Dr. James De Wolf Perry, Rev. Dr. George H. Toop and Messrs. Charles E. Beury, Henry H. Bonnell, William West Frazier, Jr., and William White.

Because of the illness of Mrs. Gailor, wife of Bishop Gailor, the opening sermon was preached by the Rev. Dr. James E. Freeman, of Washington. The Synod was welcomed to Wilmington by Bishop Cook, of Delaware; Governor Denney, of Delaware; Mayor Harvey, of Wilmington, and President Hullihen, of the University of Delaware. Monday night the Bishops and other delegates were the guests of Bishop and Mrs. Cook at Bishopstead, the Episcopal residence.

The Rev. S. Harrington Littell, of Hangkow, China, on Tuesday night spoke at a mass meeting on "The Missionary Situation From the Standpoint of the Man in the Field."

"Religious Education" was the order of the day for Wednesday. Bishop Jett, of Virginia, described the inroads other denominations are making in the province in educating youths, and thus enlisting their sympathies toward the denomination bearing their educational expenses. It was recommended the Presiding Bishop and Council appropriate \$4500 for a secretary on schools and colleges, who should present throughout the Synod the need for a broader educational system in that respect.

The Rev. Gardiner L. Tucker, field secretary of the Department of Religious Education, spoke on "The Church School" at a public mass meeting Wednesday night. The Rev. John W. Suter, Jr., spoke on "Teacher Training."

Work among the foreign born and the success of the Americanization movement was discussed at Thursday's session. Approval was given to reports of the progress and a committee was appointed to co-operate with the Commission of the Presiding Bishop and Council in the work among the foreign born.

"The Church Militant's Task" was the subject of an address Thursday evening, by the Rev. Clifford G. Twombly, of Lancaster, Pa.

Meetings of the Women's Section of the Synod were held on all three days of the Synod sessions. Reports of the work of the women showed they were thoroughly abreast of the times. The Synod endorsed the continuation of the

Women's Section and gave approval to its activities.

The following officers of the Women's Section were elected: President, Mrs. Marcellin C. Adams, of Pittsburgh; vice-president, Miss Louisa Davis, of Leesburg, Va.; secretary, Mrs. E. B. Hodges, of Norfolk; director for three years, Mrs. Frederick Bringham, Wilmington, Del.

DIOCESAN EXCHANGE BUREAU

The Diocesan Clearing House and Exchange Bureau, established by direction of the Bishop, is beginning to function. The Bureau, which is attached to the Department of Publicity, has already succeeded in making it possible for several exchanges to be made of church furniture.

In establishing the Bureau the purpose is to make it the medium through which discarded church furniture and furnishings can be made quickly available for Parishes or Missions in need of such articles. In the November issue of THE CHURCH NEWS the general plan of the Bureau was set forth.

Announcement was made that in each issue of THE CHURCH NEWS there would be a special department, where specific needs or donations can be listed. It can be found again in this issue, under the caption, Diocesan Clearing House and Exchange Bureau. Look for that caption.

The West Philadelphia Parish, which notified the Bureau it had a cottage organ to donate, was St. Philip's. Through the Bureau, the Rev. F. E. Seymour was put in touch with a Mission, which has accepted the organ. The Chapel of the Mediator, the Rev. W. O. Roome, minister in charge, supplied the need of a Parish in Northeast Philadelphia for a pulpit.

Several letters have been received by the Department of Publicity from rectors commending the Bishop's establishment of the Bureau, and offering to donate articles to any Parish or Mission. The articles are listed in the column mentioned in the third paragraph of this notice.

O, let us gather as friends and say,
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out His words again:
They are the only hope for men!
Love and not hate must come to birth;
Christ and not Cain must rule the
Earth."

—Edwin Markham.

Four at Mediator Chapel Offer Themselves to the Church



FRANCIS DOWNS



MISS IRENE WILLIAMSON

BROTHERHOOD MEN GET BUSY

The Brotherhood of St. Andrew of Christ Church, Pottstown, at the annual bazaar and Parish supper, November 17th and 18th, had Church periodicals on sale in addition to Christmas cards and calendars, and every effort was made to obtain subscriptions for the Church publications. THE CHURCH NEWS was among those publications for which special efforts were made by the Brotherhood men. Attention was called to the fact that more of our people should subscribe to the Diocesan paper.

Three young men and one young woman of the Chapel of the Mediator, Fifty-first and Spruce Streets, have offered themselves to the Church, and have been accepted by the Rev. Dr. George H. Toop, rector of the Parish of the Holy Apostles, of which the Chapel of the Mediator is a part.

It is understood that others in the several chapels of Holy Apostles and in the "Mother Church" will also offer themselves.

Those who have been accepted by Doctor Toop from the Mediator are: Arthur F. Keplinger, 4935 Larchwood Avenue; Francis Downs, 4528 Sansom Street; Mervin L. Wanner, 112 North Dearborn Street, and Irene S. Williamson, 5641 Malcolm Street.

Some time ago at the Chapel of the Mediator, when the Rev. Philips E. Osgood was vicar, he made a special appeal for five candidates for the ministry in five years. Just before Mr. Osgood left the city in October to become rector of St. Mark's, Minneapolis, announcement was made that four of the five had offered themselves. That was within a period of eighteen months from the beginning of the five-year period.

Since Mr. Osgood's acceptance of the Minneapolis rectorship, the Rev. W. O. Roome, Jr., minister-in-charge of the Mediator, has been continuing the campaign started by Mr. Osgood, and has been in conference with Doctor Toop on the subject of additional volunteers.

THE CHURCH NEWS on the same page with this article presents photographs of the three young men and the young woman. The former have decided to study for the Ministry and Miss Williamson will prepare for Missionary work.



ARTHUR F. KEPLINGER



MERVIN L. WANNER

CHRIST CHURCH, POTTSTOWN

At the November Auxiliary meeting we had the great privilege of a visit from the Rev. John M. Groton, rector of the Church of Our Saviour, Jenkintown. Mr. Groton added this extra duty to his already heavy schedule in order to tell us how our Parish can aid the great work which our Church is doing and aiming to do in and through the Diocese of Pennsylvania.

Our women are working on the theory that what the people of the Church need to inspire them to do their full duty to the Master's great Mission is not so much exhortation as information.

SERVICE FOR 103rd ENGINEERS

The annual memorial service for the 103rd Engineers, Companies B and E, was held in St. Stephen's Church, Tenth Street north of Chestnut, this city, Sunday night, November 13th. The Rev. Carl E. Grammer, rector of St. Stephen's, preached the sermon. The Rev. Frederick P. Houghton, former chaplain of the 103rd Engineers, assisted in the service. Mr. Houghton is now rector of St. John's, Glenburn, Pa., in the Diocese of Bethlehem. Henry Gordon Thunder, organist of St. Stephen's, had a special musical program for the memorial service.

Personals and News Notes of Diocese and Parishes

Young men of the Parish of Old St. James Church, Perkiomen, have organized an Athletic Association. The Rev. Charles F. Scofield, rector of St. James, defines "young men" as all those who feel young and want to stay young. The "young girls" of the Parish, not to be outdone, are about to organize a similar association.

Miss Mary B. Irwin has been elected president of the Altar Guild of the Church of the Covenant, Twenty-seventh Street and Girard Avenue, succeeding Mrs. Meurer who has removed to Lansdowne.

The Woman's Friendly of St. Paul's, Chestnut Hill, will hold a fair on Wednesday, December 7th, in the Parish House, afternoon and evening. The object of the fair is to bring Christmas cheer to the needy and to help in Missionary work. New members will be most cordially welcomed and given the "glad hand."

The Girls' Friendly Society of the Church of the Good Shepherd, Rosemont, entertained the Schuylkill Valley Division of the G. F. S., November 12th. Addresses were made by the Rev. Charles Townsend and the Rev. Samuel Booth.

The choir of the Pro-Cathedral rendered Maunder's "A Song of Thanksgiving," Sunday evening, November 20th. The soloists were Paul Volkmann, tenor; Chester F. Myers, baritone, and John P. Berry, soprano.

An evening of special music, from the compositions of Charles Gounod, was given by the choir of the Chapel of the Mediator, West Philadelphia, Sunday, November 20th, under the direction of William Bentz, choirmaster. Bertrand A. Austin gave a half-hour 'cello recital. Early in Advent, Mr. Bentz is planning to give Sullivan's oratorio, "The Prodigal Son," and West's "Story of Bethlehem" is being planned for Christmas night.

St. Paul's, Chester, held its men's dinner, November 16th, and it was one of the most enjoyable of Parish events. William S. Haney was toastmaster. Hutton Kennedy, of Wynnewood, member of the Executive Council, was one of the speakers.

Comes From Grand Rapids



REV. LESLIE F. POTTER
New Rector of St. Mark's, Frankford, and of whom a brief sketch appeared in the November CHURCH NEWS

Charles Coes Chase, of Portland, Me., has been chosen choirmaster of St. Paul's, Chester. He will combine in his office also the position of organist.

A CORRECTION

THE CHURCH NEWS regrets deeply an error in the spelling of a name which appeared in the report of the Emery Fund in the November issue. The type read: "Mrs. J. V. B. Strayer" in referring to Massachusetts' contribution to the Fund. It should have read "Mrs. S. V. R. Thayer." THE CHURCH NEWS apologizes to its readers and to Mrs. John Markoe, whose name appeared at the bottom of the article.

IMMORTALITY

Battles nor songs can from oblivion save,
But Fame upon a white deed loves to build;
From out that cup of water Sidney gave,
Not one drop has been spilled.

—Lizette Woodworth Reese.

All the members of the City Council of Kingston, N. C., attended a recent confirmation service in St. Mary's Church there, when the mayor of the city was confirmed.

Branch No. 1 of the Woman's Auxiliary of St. Matthews, Girard Avenue and Eighteenth Street, has elected the following officers for the ensuing year: President, Mrs. C. H. Reese; vice-president, Mrs. George L. Rowland; secretary, Mrs. George Borrowes and treasurer, Mrs. E. H. Bonsall. Branch No. 2 elected: President, Mrs. Caroline S. Berger; secretary, Miss Gertrude W. Clay, and treasurer, Mrs. A. Leckner.

Sunday night congregations are growing at the Memorial Church of the Good Shepherd, Rosemont, the Parish News reports. Beginning with twenty minutes of informal hymn singing, the service includes question box answers, intercessions for personal, Parish and general needs, sermon instruction and choir anthem.

CHURCH ATTENDANCE CAMPAIGN

To increase attendance at the Sunday evening services a Church Attendance Campaign was conducted under the leadership of the Parish organizations of St. Matthew's, Girard Avenue and Eighteenth Street, beginning Sunday, November 6th, and ending Sunday, November 27th.

ENGLISH CHURCHMEN TO PRESENT PASTORAL STAFF TO BISHOP MANNING

According to a cable dispatch from London to the *Public Ledger*, English Churchmen are to present a pastoral staff to Bishop Manning, of New York. It is to be presented, the dispatch says, "as a symbol of the love which subsists between the two great branches of the Anglican communion and of the respect which is felt for the Bishop's character and zeal in the cause of religious unity."

The committee to make the presentation includes the Bishop of London, as chairman; the Rev. Mr. M. E. Atlay, Prebendary E. N. Sharpe, the Rev. Mr. H. R. L. Sheppard, the Duke of Newcastle, Lord Desborough and Sir George Arthur.

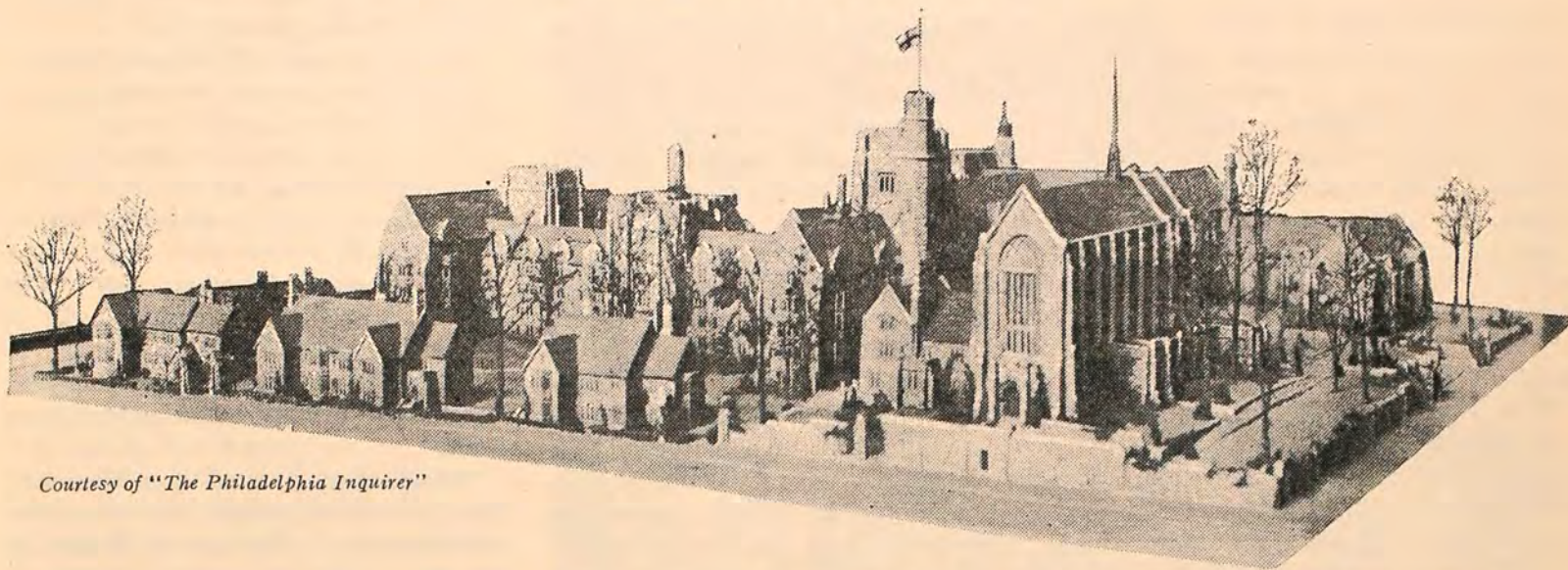
DO YOU NEED A CHOIR MASTER?

If so, the Rev. George H. Toop would like to recommend to you one he knows to be unusually efficient at his work; a gentleman and devoted Churchman.

ANY PARISH IN NEED OF ORGANIST

The Rev. George L. Richardson, vicar of the Pro-Cathedral, can recommend to you a young and capable man who will welcome an opportunity for service.

Bishop Lays Cornerstone of First Unit in New Divinity School Group of Buildings



Courtesy of "The Philadelphia Inquirer"

The cut shown above is from a photograph of the model of the whole group of Divinity School Building as they will ultimately be.

The cornerstone of the library, the first unit of the new buildings of the Divinity School, was laid, under smiling skies, on Monday, November 7th. Bishop Rhinelander officiated, assisted by Bishop Garland and the dean of the School, the Rev. George G. Bartlett. And a goodly gathering of friends and officers and graduates of the School was present to rejoice in this first visible step in the accomplishment of the School's important plans.

The whole group of buildings, when completed, will occupy the entire block bounded by Forty-second, Forty-third, Spruce and Walnut Streets, in West Philadelphia. It is a large project, confessedly looking forward to the future—how far forward none can now foretell. But the authorities of the School have wisely felt that the too common mistake of a piece-meal plan ought to be avoided. So at the outset they have had designs prepared that, when fully realized, will provide for a School of at least 150 students.

Actual building will, of course, be done unit by unit, as the growth of the School demands; but each step taken will fit into the whole design—making possible in the end a group of academic buildings of a noble fitness, to house what the Church ought to consider the most precious and necessary of all institutions—the *power house* where its leaders and ministers are inspired and moulded and made.

This first building will be known as the William Bacon Stevens Library, taking its name from the library on the former site, which had been erected in loving memory of the fourth Bishop of Pennsylvania. By temporary partitions, involving no structural changes, this building will be adapted for the general

uses of the School, until further units can be undertaken.

In its basement floor will be a kitchen and refectory. On the first floor, there will be four class-rooms, and two living suites. On the floor above, designed as the great reading room of the library, the books will be housed. A deep bay-window on the north end will furnish temporary position for the altar; and that end will be set apart for daily services until the chapel itself can be erected. At the south end, two office rooms will be formed by partitions like those in a bank building—rising a dozen feet from the floor, but not reaching to the ceiling—which, at the peak, will rise some thirty feet above the floor.

Thus, this one building will for the moment care for all the needs of the School more or less perfectly—save the housing of the students. It is not yet determined whether the School will rent one or more houses for dormitory uses, or whether the students will simply take rooms in the neighborhood, as they may be found.

Obviously, a proper dormitory is an urgent need, and will be one of the next things to work for. Meanwhile, there is reason to hope that the chapel may soon become possible. Chapel and library are the two centres of seminary life. Worship and study must go hand in hand; the training of the soul and the training of the mind. The School cannot do its best and proper work until it has a chapel, beautiful and inspiring, where its deepest devotion may centre and be constantly strengthened. Through its chapel, too, the seminary can make real contribution to the life of the Church in the community.

It is no part, of course, of a seminary's purpose to compete with the

work of Parishes; and such services as will be held in our chapel will always bear this in mind. They will be week-day prayers, together with an early celebration of the Holy Communion on Sundays for our own professors and students. But there is, perhaps, need of what the Parish Church can hardly do: a week-day preaching service, deliberately planned for those who are hungrily looking for the constructive application of religion, of Christianity, to the countless perplexities of life, whether intellectual, or moral, or spiritual, or practical.

If once our chapel can stand there, on that commanding corner, with the endowment that we anticipate for its work, we shall hope to have such a week-day service during the heart of the winter, with preaching by the strongest Christian leaders and thinkers who can be found in this country or abroad. The School believes that in this way it can perform a service not only to its own teachers and students, but to the community in which it is set. Our chapel is all-important, it cannot be built too soon.

It is not bricks and mortar, necessary though these are, that concern us most. We are bending all our energies towards a better training—more inspiring and devotional, richer in content, more practical in its fitting of men for the actual work of the ministry in the world. In these efforts, as in those to provide mere outward accommodations for our work, we are hampered. We need much increase in our resources if we are to do our work with full effectiveness for the Church.

And the time is ripe. For four or five years past, the war and its aftermath have played havoc with the enrollments

of all our seminaries; and we have suffered, too. The tide has turned. More men are offering themselves, fine men, of devotion and promise. And this year we have had to refuse men, because we could not handle them! We shall be able to do somewhat better, when our new building is ready for use. But its capacity will be small and strictly limited. And, meanwhile, as everyone knows, the running costs of all institutions are greatly higher than before the war; so that, financially, we are not able to care for very much more than half of the number which we could and did handle five years ago.

It is a pressing situation. But that it will be met we are confident. For the Church, throughout its membership, is beginning to realize, as never before, that its power to serve the world, and even its very existence, is inextricably bound up with its ministry. An adequate number of the best young men, and the best of training for them, rich and thorough and spiritually quickening—these are the transcendent needs.

G. G. B.

EDUCATIONAL NOTES

THE MISSION STUDY CLASS

The subject is one which has become of increasing importance to the Church. It means much more than its mere name implies. It really stands for a highly effective method of religious education. For it aims to kindle and strengthen Christian faith by the study, not merely of its past history, but of its present manifestation.

Many a member in these classes will be found to bear witness to the fact that their first clear hold on personal faith in Christ and the Church came to them as a direct result of their studies.

BISHOP RHINELANDER.

Thirty Parishes of our own Diocese and two of the Diocese of New Jersey are represented in the Advent Mission Study Classes now in session. Is your Parish one of them? If not, will you send a representative from it to one of the Epiphany classes?

Subject for the year. The Church in the Nations.

Watch-word, Loyalty.

Aim to increase our intelligent loyalty to Christ.

The Epiphany classes open.

Monday morning, January 9th, at 10.30—Normal class.

Wednesday afternoon, January 11th, at 2.30—Diocesan class.

Thursday evening, January 12th, at 8.15—for men and women.

An evening class has been requested and is somewhat in the nature of an experiment; we especially hope that young men and women employed during

the day will be interested to join this class.

Tuesday evening, January 10th, at 8.15—A conference for colored people, on Mission Study Classes. We particularly desire the co-operation of this group of Church members.

We invite a large attendance at the first session. You can then decide if you wish to attend the course of seven sessions.

These classes are really informal discussion groups with a leader not a teacher. Our objective in this course is to clearly understand the connection between loyalty to Christ and the Missionary work of the Church. Anyone over twenty years of age is eligible to the classes. A reply accepting this invitation would be greatly appreciated.

Educational secretaries—regular monthly meeting—Thursday afternoon, January 12th, 2.30 P. M. New Year's tea in the Churchwoman's Club room, 4.00-5.30 P. M. All members and friends of the department are cordially invited. Will every educational secretary begin the new year by showing her loyalty by her presence, and if this is impossible, by sending her card.

To all educational secretaries, leaders and members of the classes, officers of the department and friends.

A Merry Christmas with Hilaire Belloc's greeting.

"And the small Christ Jesus smile on you."

ADELINE AVERY PILSBRY.

SALES SECTION

Can we help you with your Christmas shopping?

Many varieties of Christmas cards from 2 cents to 50 cents.

Packages suitable for Sunday school classes.

English and French illuminated cards.

Black and white photogravures.

Angels of St. Mary's, Peekskill, N. Y.

The attractive little red-cloaked children of St. Anne's, Arlington Heights, Mass.

Seals, stickers, tags, tissue paper, holly tape and many Christmas novelties.

Christmas candles, crystal night light, green, blue and white with one dozen candles, nicely boxed, for \$1.

Mission goods—bead work from Wind River, Wyoming. Chains, moccasins, etc.

Baskets from Annik, Alaska.

Hearth brooms from Christ School, Alden, N. C.

Bibles, prayer books, hymnals and devotional books, beautifully bound.

A large assortment of books, pamphlets, church periodicals, etc.

Some of the books we are having a special call for are: "How Can We

Know the Way." Doctor Jeffers, at 60 cents.

"The Church's Life," Dr. W. C. Sturges, at 75 cents. Editorial secretary Church Mission House, N. Y.

"Social Opportunities," at 25 cents. Dean Lathrop, general secretary Department of Christian Social Service.

"The Great Church Awakes," by the Bishop of Bombay, \$2.

"A Century of Endeavor," Julia C. Emery, \$1.50.

Our latest publications are "The Church Missionary Calendar," 1922, at 40 cents.

"The Life of Loyalty" (pamphlet) an article by Bishop Rhinelander, at 5 cents.

"Missionaries Prayers for Missions," being a book of prayers for every Missionary district. For use at Missionary meetings and for private devotions. This book attractively bound in blue and gold is just off the press.

Calendars for 1922.

"The Church Missionary Calendar," at 40 cents. Noting Church days, lessons, colors, feasts, and fasts. A week devoted to each Missionary district, information prepared by the Bishop.

"The Bishops' Bricks Kalendar," at 35 cents. Church days marked in Church colors; useful for business or personal use.

Phillips Brooks appointment Calendar, at 60 cents. A page to a month, room under each date to write engagements in one corner. A calendar for the year.

The Church Kalendar, at \$1.75, used in most sacristies.

Headquarters for the new Church hymnals—special rates for Parishes.

We are now ready to supply candles to the Parishes using them, and would be very glad to receive orders early from these Parishes who buy their supply for the year at a certain time.

Subscriptions taken for Church periodicals.

Not only custom, but suggestions for further usefulness solicited.

M. E. AVERY,

Business Manager.

ST. MICHAEL'S AND BISHOP'S BRICKS FUND, 1920-1921

In the report of the Bishop's Bricks Fund printed in the November CHURCH NEWS, the name of St. Michael's, Germantown, did not appear in the copy sent to the paper.

In a letter to the Editor the Rev. Gilbert Pember, rector of St. Michael's, says St. Michael's was one of the original Parishes to take part in this venture and each year stands well up on the list. Mr. Pember says St. Michael's should have been fourth or fifth on the list with a collection well over a \$100.

Playmates in Alaska Twenty-six Years Ago; Candidates for the Ministry Today

Twenty-six years ago, in the far-off Alaskan missionary field, an Indian mother gave her four-year-old boy to a missionary of the Church to educate under Christian influences.

The missionary's son, younger than the Indian lad, was the latter's playmate. In the log cabin structure, which served as the mission hospital and the home of the missionary and his wife, both lads had a Christian home training.

Separated for years by the width of the American continent, the boys of the play days in Alaska have been in contact. This year each has heard the Master's call to service. The white boy, in the Diocese of Pennsylvania, is a candidate for holy orders. The Indian boy, in the Diocese of the State of Washington, has written the white boy's father of his decision to study for the ministry, and his determination to make his life's work for the Church among the Indians of Alaska.

The missionary of twenty-six years ago is the Rev. Dr. Jules L. Prevost, rector of St. Paul's, West Whiteland, and St. Peter's-in-the-Great Valley. His son, Horace C. Prevost, is the candidate for holy orders. The Indian boy, now a man of full stature, is Arthur Wright, who is under the care of Bishop Rowe, of Alaska.

Doctor Prevost recently received a letter from his Indian boy, telling Doctor Prevost of his decision. "Dear father," he wrote, "I hope you approve my step and pray that I be worthy." Arthur is studying in Seattle. In the spring he is to return to Tanana Crossing, at the headwaters of the Alaskan river of that name, and take up his missionary work there. Incidentally, Doctor Prevost was the first white man ever at Tanana Crossing, reaching there during a trip of 1500 miles.

When Doctor Prevost left Alaska, he brought Arthur with him to San Francisco, and had him placed in San Mateo school, where the Indian boy won the Bishop Nicholson pure gold medal for the best work in Scripture study. Arthur went back to Alaska and worked there with Archdeacon Stuck. Of him Archdeacon Stuck said: "He was the best English-speaking boy in the whole Yukon, putting many a white boy to shame. That was largely due to Mrs. Prevost."

About 1910 Arthur was sent to Northfield for two years and then came to Philadelphia, where he went through a course in carpentry in the Philadelphia Trades School at Twelfth and Locust Streets, after which he returned to Alaska for a short period, and from there went to Seattle.



The above cut is from a photograph taken many years ago in Alaska. To the right is the Indian boy now studying for the ministry. The tiny figure in center is the playmate, now a Candidate for Holy Orders in this Diocese. The tall woman on the left is the Missionary's wife.

FORTY-ONE YEARS IN PRIESTHOOD

Sunday, October 30th, marked the forty-first anniversary of the ordination to the priesthood of the Rev. J. J. Joyce Moore, rector of St. Andrew's Church, Eighth Street near Spruce, this city. He was ordained by Bishop Stevens in St. Luke's Church, Thirteenth Street below Spruce, where he was formerly a member of the infant school, a choir boy, a confirmer and a Sunday School teacher.

During his priesthood he has baptized 356 adults and 1425 children; presented 1903 candidates for confirmation; married 486 couples, and officiated at 831 funeral services. He has made more than 20,000 visits. He has been rector of three Parishes: St. Alban's, Roxborough, four years; the Covenant, Twenty-seventh Street and Girard Avenue, twenty-five years, and St. Andrew's,

twelve years. He was ordained to the Diaconate in Holy Trinity Church, June, 1879, by Bishop Lee, of Delaware.

ARMY CHAPLAIN AT GRACE CHURCH, MT. AIRY

The Rev. Earl H. Weed, chaplain of the First Division, U. S. A., and camp chaplain, Camp Dix, was the speaker at the services held on Sunday, following Armistice Day, at Grace Church, Mt. Airy. His subject was, "Have Our Comrades Died in Vain?" and he discussed the subject of disarmament.

Chaplain Weed served with the First Division in the great offensives in France and was decorated for bravery. When he was gassed in the Argonne he was succeeded by the Rev. Thomas S. Cline, present rector of Grace Church. Both have served as chaplains of the Sixteenth Infantry.

The Rev. Wood Stewart, who served as chaplain of artillery abroad, also participated in the service.

Chaplain Weed brought with him from Camp Dix some of the Sixteenth Infantry Band. This Band has a glorious record for heroic service under fire.

BISHOP ROWE FOUNDATION FUND

The Rt. Rev. Walter T. Sumner, D.D., vice-chairman of the Bishop Rowe Foundation Fund of \$100,000 to mark the twenty-fifth anniversary of the first Bishop of Alaska, sends the following communication to THE CHURCH NEWS in relation to the fund:

"MY DEAR MR. EDITOR:

"After careful consideration it has been decided to keep the above Fund open until general convention in September, 1922.

"So many requests have come from all parts of the country asking for an opportunity to share in this tribute to the hero Bishop of Alaska.

"All checks should be sent to Mr. Stephen Baker, 40 Wall Street, New York City, who is treasurer of this Fund. Up to the present about \$35,000 in round figures have been contributed, and it is hoped that within a short time the \$50,000 mark will be reached.

"Yours faithfully,

WALTER TAYLOR SUMNER,
"Bishop of Oregon,
"Vice-Chairman."

REQUEST FOR INTERCESSIONS

Annunciation Parish is making an effort to reduce by December 31st the mortgage on its church property at Twelfth and Diamond Streets. The Rev. Dr. Daniel I. Odell, the rector, in a communication to the Bishop says that through united prayer and work it has been reduced since March 31st from \$19,500 to \$7600.

"Would you kindly ask your prayer and intercessory associations," he writes, "to include with their listed intercessions for December, a special appeal that God may graciously continue His blessing on our earnest purpose and united effort in making full payment of our remaining mortgage (\$7600) on or before January 1, 1922.

"We wish this great work accomplished by December 31st to the greater glory of God and further good of His Church. Of your charity, pray for us."

TALKS ON TEACHINGS OF THE CHURCH

The Rev. William Newman Parker, rector of the Church of the Epiphany, Fifty-seventh Street and Baltimore Avenue, is having at the Sunday evening services, in place of a sermon, a series of informal addresses on the teachings and practices of the Episcopal Church.

For Wednesday evenings there are special addresses on "Does Christ Still Heal the Sick?" The Sunday night series began November 13th and will be continued through December, except on Christmas Day.

PRO-CATHEDRAL APPOINTMENTS

Appointments at the Pro-Cathedral of St. Mary for December include not only the Teaching Mission, of which a notice was given in the November number of THE CHURCH NEWS, but the Advent Ordination on Sunday, December 18th.

Bishop Rhinelander expects to be the preacher on Christmas Day, at 10.30 A. M., and in the evening the choir will sing J. H. Maunders' cantata, "Bethlehem."

The Guild of St. Barnabas for Nurses, which meets monthly at the Pro-Cathedral, is growing rapidly and at every meeting new members are admitted. The Rev. Perry G. M. Austin, of St. Luke's, Kensington, was recently made a Priest Associate of the Guild and gave the address at the monthly service in November. The club rooms at 616 South Broad Street are attractive and homelike, and are open not only to members of the Guild, but to all nurses who wish to use them.

ST. JAMES, BRISTOL

The first week in November Doctor Tomkins conducted a Parochial Mission in St. James' Church, Bristol, Rev. Henry Stuart Paynter, rector. The Mission did much to help in the process of welding together the two Bristol Parishes, St. Paul's and St. James, which were recently combined. The other Churches in Bristol also benefitted by the Mission, which was attended by Christian people of all denominations. Activities in all the churches of Bristol were largely suspended for the week and the ministers and people of various names helped to fill the choir and nave of the old church each night that Doctor Tomkins preached. The community Thanksgiving service for Bristol was held in St. James' Church.

THE CHURCH NEWS

(From *St. Philip's Record*, West Philadelphia)

Sometimes we wonder why we do not know what is "going on" in the Parish or Diocese. We may not have been present when "it" happened or was described.

There is a remedy—read the Church papers. By special arrangements, THE CHURCH NEWS, of the Diocese, which costs one dollar per year for individual subscription, and *St. Philip's Record*, which is issued at fifty cents a year, can both be procured if one dollar is given to Miss Wiley, Mr. Kinney, or to the

rector. *Each family in the Parish would be benefitted by both papers. Let us get back of the effort of the Executive Council and increase our subscriptions to THE CHURCH NEWS, and back of our Advisory Board and increase the receipts of The Record.*

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furniture or furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Mission in northeast Philadelphia needs an altar.

Parish in northeast Philadelphia needs lectern and choir stalls.

A chapel needs six pews. Which church has them to spare?

Any chapel can have a reed organ. There are two of them waiting to be used.

Church School Service League is in need of a filing case. Will somebody help out.

The Rev. William T. Metz, St. Gabriel's Mission, will donate a family Bible to any Mission that desires one.

Country Parish will donate altar with a re table. Walnut, with trimmings. In good condition, only the top might need revarnishing.

A chapel will exchange large, heavy prayer desk and chair to match for one of smaller design and better fitted for a smaller building.

Hebrew Christian Synagogue is in special need of a piano. Can also use tables, chairs, desks, etc. Communicate with Rev. John L. Zacker, Church House.

Country Parish will donate one six-light and two two-light oil chandeliers and eight handsome brass wall brackets to any country Mission needing them. If they cannot be used in the Diocese, they will be offered to Dr. John W. Wood, Church Missions House.

TEN YEARS AT ST. STEPHEN'S CHURCH, CLIFTON HEIGHTS

In the spring of 1912 the Parish of St. Stephen's, Clifton Heights, had reached a depth of depression. The congregation was small, the property out of repair and the Vestry, if not discouraged, were at least not optimistic for the future of the church. There was a small church school of about fifty members, the attendance at the one church service sometimes reached twenty-five, there were no Parish organizations save the Woman's Guild and the Auxiliary.

With the coming of the new rector, Rev. Edward H. Bonsall, Jr., just graduated from the Philadelphia Divinity School, there was a new spirit abroad in the Parish. Although the rector of two Parishes and living at the other charge, Atonement, Morton, Mr. Bonsall and his wife soon established organizations for the boys and girls of the Parish. The Junior Chapter of the Brotherhood of St. Andrew soon had twenty members, and the Girls' Friendly over thirty.

The attendance at the services grew rapidly, as did the church school, and the confirmation classes of these early years of Mr. Bonsall's ministry in the Parish were large and made up of the boys and girls from the church school.

Materially during the ten years the rectory has been entirely remodeled and \$2000 spent on putting in a vapor-vacuum heating system and painting and papering throughout; the Parish house has been thoroughly overhauled and a cement floor put in the basement and a new heating system installed; the church has been renovated, repainted, recarpeted and a new heating and lighting system put in. A mortgage of \$500 has been paid off the rectory.

It is along spiritual lines, however, that the greatest advance has been made. The congregations, morning and evening, have been splendid—the men outnumbering the women at the evening service and the early communion. The church school has increased until with the Font Roll and Home Department, it numbers over 250. The school has been graded throughout and the teachers are, all but two, young men and women who have grown up under Mr. and Mrs. Bonsall's teaching.

Financially—Ten years ago the rectory was rented and the salary paid the minister was \$200 per year! Today the Parish is paying \$1500 and the rectory, and in the meantime the offerings for Missions (Nation-Wide Campaign) have grown from \$38 in 1912 to over \$600 in 1920-21. The confirmation classes have each year been large; one year three classes were presented with a total of thirty-five young people and adults, and several years two classes have been

presented to the Bishops. The best thing about these folks is that, save for those who have moved out of town, 129 of the 150 presented during the ten years are actively at work in the Parish and regular attendants and contributors.

In leaving to take up his new field of labor with the Pennsylvania State Sunday School Association, Mr. Bonsall takes with him the best wishes of the members of St. Stephen's Parish.

W. H. FRIES,
Secretary of the Vestry.

ST. STEPHEN'S COMMUNITY HOUSE BAZAAR

St. Stephen's Community House will hold a bazaar on the afternoon and evening of Thursday, December 8th, in the Bellevue-Stratford. Mrs. Howard Reifsnnyder, chairman, has obtained the use of the Clover Room and the Red Room. Donations for the bazaar are requested and may be brought or sent to the Parish House, 19 South Tenth Street, Philadelphia. Those in charge of tables are:

Cake—Mrs. Frank H. Whiting. Infant's wear—Mrs. E. W. Moore. Hot dogs, etc.—Mrs. Howard Reifsnnyder, Jr. Christmas cards, etc.—Mrs. William L. Baily. Fortune teller—Miss Crawford. Supper—Mrs. Robert Boyd. Tea—Mrs. Donald Torrey. Miscellaneous articles (mothers' table)—Mrs. D. R. Harper, Mrs. I. W. Higham. Fancy and practical articles (Benevolent Society)—Mrs. Grammer and Miss C. L. Ewing. Sweaters, stockings, etc. (Woman's Auxiliary)—Miss Laura Bell. Girls' Friendly Society—Mrs. H. S. Lucas, Miss Van Dusen. Children's table, Mrs. Charles H. Calwell.

CHURCHES COMBINE IN PAGEANT PRODUCTION

The Centennial Pageant, the "Mission of the Church, was presented jointly by Grace Church, Mt. Airy, and St. Martin-in-the-Fields, in St. Martin's Church, Chestnut Hill, Sunday, November 6th, at 4.30 P. M. The music was led by the combined choirs of the two Parishes. Mr. Geo. M. Austin, Miss Eleanor Matlack and Mr. S. Mendelson Meehan took the three leading rôles. There were some fifty other participants. Mrs. Sara F. Price trained the performers, and received great credit for the artistic result.

The rectors of the two Parishes appeared in the rôles of Missionaries in the Pageant (the Rev. Wood Stewart and the Rev. Thos. S. Cline).

The offering was devoted to the Centennial Fund.

Arthur H. Eyles, Jr., has been appointed leader of the Church School music at the Church of the Epiphany, Sherwood, in West Philadelphia.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Mrs. George L. Knowles

In the recent death of Mrs. George L. Knowles (Matilda Josephine Knowles), at the advanced age of eighty-three years, the Church has lost one who, in her early life, was engaged in many Church activities, and in later years has been a generous giver to many Church objects. She was the daughter of Joseph Jones, once president of the Commercial National Bank, and, through her mother was related to the Baker family, Mrs. Thomas Leaming and Mrs. Hampton L. Carson, of this city, being her cousins.

She married the late Mr. George Lambert Knowles, who died in 1914. Mrs. Knowles had six children, her daughter, Mrs. Frank A. Sartori, and her sons, the Rev. Archibald Campbell Knowles and Nathaniel Knowles, residing in Philadelphia.

Mrs. Knowles at different times had been a member of various Parishes: St. Clement's, where her husband was a Vestryman, and later of Holy Trinity, and at the time of her death of St. Alban's, Olney. In a quiet way, often without her name being known, she gave largely to the Church and to charity. She was always greatly interested in St. Alban's Church, Olney, of which her son, the Rev. Archibald Campbell Knowles, is rector, and was one of the largest contributors to the building of the new Church of St. Alban's, erected as a memorial to her husband, and one of the most beautiful structures in the Diocese.

While gradually failing physically since her husband's death in 1914, Mrs. Knowles, although living a very retired life, incident upon advanced age, was always interested in and sympathetic with those about her. In a very real way, she died "in the communion of the Catholic Church; in the confidence of a certain faith, and in the comfort of a reasonable religious and holy hope."

"She doth rest from her labors, where her works do follow her."

A Tribute

In the passing away from earth on October 16th of Mrs. Thomas Lynch Montgomery her family and friends have met with an irreparable loss, and many desire to bear witness to the beauty of her life and character. Gifted with a keen intelligence, exquisite humor, great artistic talent, combined with an unfailing gentleness, courtesy, and thoughtfulness for others, her com-

panionship was eagerly sought and she truly brought a charm and fragrance wherever she moved. In her home life, in her church life, in the world, among friends and acquaintances, one could always find in her a sympathy and unselfish interest for others' joys and sorrows. Even dumb animals seemed to recognize her feelings for them, and she never saved herself if one of them was found in trouble.

Mrs. Montgomery was a lifelong and faithful member of that branch of the Holy Catholic Church known as the Episcopal Church in the Anglican Communion. In it she was born and by its priests she was laid to her rest. Her Parish was the Annunciation. Her place, in the hearts of her family and friends can never be filled. Her memory will be tenderly cherished, and many will be the prayers offered for the rest eternal and the light perpetual of Brinca Gilpin Montgomery.

B.

William Child

On Sunday, October 9, 1921, William Child died suddenly while attending a children's service at the Odd Fellows' Orphanage. He was one of the original group who, in 1915, founded St. Gabriel's Mission, Feltonville, and served as its first warden. The members of the Mission feel his loss very deeply and wish to place on record their appreciation of the work which he performed. He was a good husband, a loving father and a loyal Churchman.

"ARE YOU A SLACKER?"

The above is the caption of an article in the November issue of *St. Philip's Record*, the Parish paper of St. Philip's Church in West Philadelphia. It is signed by E. B. McCarthy, Russell Bement, John H. Zebley and Charles C. Kinney, Finance Committee of the Vestry, and is evidently intended to win over those who may be forgetful of their duty to give regularly and systematically towards support of the Church.

"The dictionaries give the definition of 'Slacker' as one who is remiss, careless, or negligent in duty," the article reads. "Many are remiss, or negligent, in Church attendance; others are so with reference to their financial obligations to the Church, and a few are both. It is the duty of each and every member to promise to give to the utmost of their ability, and to then faithfully and systematically carry out that purpose."

Mr. Robert Birmingham made and presented to All Saints, Norristown, a new bulletin board, which has been placed in the vestibule of the Church.

Meeting of Foreign Committee of Woman's Auxiliary

Doctor Reifsnider, president of St. Paul's College, Tokyo, spoke on "Missions and International Relations," November 16th, in Holy Trinity Parish House.

Japan has in the last four years become the recipient of a great deal of distrust and suspicion. This distrust has grown to the east of the United States now, instead of being felt only on the Pacific coast. California has cooled down on the subject, but the Easterners are now more suspicious than those of the West were several years ago. There is no need or foundation for this suspicion. The militarists of Japan have caused us to be distrustful of the whole country. The people themselves are not back of this military party, but the influence of the people is very small.

The missionaries ask Japan to turn their effort to their own country to try to avoid friction of any sort between the United States and Japan. "If America will be patient with Japan for the next few years, the majority will be able to overthrow the military régime which is so hurting Japan's reputation among the nations of the world. If the Christian forces of America do not hold back the press, something will force Japan into war with America."

The military party is of the old Samurai order. This party has had great victories in China and Russia, and lately in the Great War. The Japanese have seen the economic wastes connected with this military régime.

Japan cannot feed herself; she is no longer an agricultural nation and the people are flocking to the cities. There is a great deal of unemployment. She must be developed into an industrial

nation. In order to do so, she must have access to the markets of raw materials. Through peaceable trade she can get these things from China, which needs the manufactured articles in return. There is, however, no good understanding between the two countries; Japanese goods are boycotted in China.

We were at one time ready to go to war with Mexico in order that we might have access to raw materials there. Japan, in a similar position, finds it absolutely essential to trade with China. The military party has tried to do this in Siberia as well, but the people realize the mistakes that have been made.

China's greatest friend is America. The Japanese, for purely selfish reasons, are absolutely impelled by national interests to seek and obtain the co-operation of America in China.

The Siberian expedition was an agreement to send 8000 Japanese troops there, and resulted in sending 70,000 to get to the Czechs. That expedition cost \$125,000,000 and 5000 lives, and there was no return.

Suspicion caused by the military party in Japan has made necessary a minimum battleship program which is to be completed in 1928, unless the Washington Conference stops it. Last year Japan paid an immense sum from war profits for the building of these battleships. The money she needs for individual uses is being spent for armament. Because of these economic wastes, due to the military party, the people say they will have no more of it. They are being taxed to the limit.

The military party has quelled freedom of speech, and is now using the imperial family for its purposes. The

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visit to Europe of the Crown Prince was pressed by the Liberals in order to crush the military party by enlightening the Crown Prince as to European ideas. This visit was unsuccessful, and the Prince is now without prestige or influence.

We do not recognize that the real Japan is not this military party. Even the Liberals believe that if these questions are not settled at Washington—if Japan's policy is not fixed at this Conference—that war is inevitable. "In 1924," they say, "America will attack Japan." Our naval program will then be completed, but Japan's will not be completed until 1928. They say America will make Yap, or some other interest in the Far East, her excuse. There is a very real fear over there of America's declaring war on them and here we have the same fear.

Japan is frankly building a navy for defense against America and we are frankly building one against Japan. There is mutual distrust and mutual suspicion. All that the Liberals demand is to be able to exist economically. They have come to Washington to find the right method for getting raw materials, without which they cannot exist, but the question cannot be settled where there is a spirit of distrust.

Bishop Gailor recently received from Baron Shidehara, Japanese ambassador at Washington, a letter of appreciation from Japan of what Missions have done for that country, in instilling into the minds of the people high ideals, helping them, in fact, in every way.

The Missionaries are the emissaries of the Christians of the United States. They have been the source of inspiration of the Liberals in Japan today. Should they not find in this country the same atmosphere as that which was brought to Japan through the Missionaries? This is all that they ask—a co-operative spirit. There must be a mutual expression of confidence.

In their institutional work the Missionaries are trying to bring this thing to pass. The spirit in which we meet these Japanese today over big national issues will mean whether this liberal democratic movement is to go on, or whether it is to be checked by suspicion and distrust. "I believe that the great revolution in Japan will take place within the next ten years. Many of the Japanese are ready to propose a general arbitration treaty" (for the next ten years) "to be signed by England, the United States and Japan, so that there could be no war between us. Every question that arises could be tried out in some court of arbitration." If settlement can be made at Washington, it may not be necessary to make this proposal.

THE CAMP DIX COMMITTEE OF THE DIOCESAN COMMITTEE

The First Division of the Regular United States Army, composed of 11,000 men, is stationed at Camp Dix, and the chaplain of the Twenty-sixth Infantry, Rev. C. W. B. Hill, applied to Bishop Rhinelander for help in the recreation of his men.

This regiment is almost entirely composed of young boys from the mountain districts of Tennessee and Kentucky, who need some outside interest and companionship in their lonely life in the camp.

The Camp Dix Committee was formed by Mrs. J. Willis Martin, under the Diocesan Committee, and the women of this Committee arranged for two sight-seeing motor busses to take sixty girls with their chaperons every Tuesday evening for a dance at this camp.

Since last May these two busses have gone down crowded with girls to dance with these lonely mountain boys. Forty Parishes have co-operated through their various organizations—G. F. S., girls' clubs, etc., each organization arranging for one evening in the month. The Y. W. C. A., the Henry Howard Houston Post, the Women's Overseas Legion and the girls of the Young Women's Boarding Home have joined in these Tuesday evening dances. Some of the country Parishes have helped materially by joining in groups and bringing girls from their Parishes in their own cars.

The girls pay \$1.10 for the trip in the bus, and have contributed over \$1000 for transportation.

The commanding general has commended this recreation as a great help in the morale of the men of the Twenty-sixth, and the colonel of the regiment shows his interest by coming to the dances and asking for their continuance.

The chaplain has asked the Committee to take charge of the Christmas gifts for the men, and the girls are planning to send 1000 Christmas packages containing a box of candy and a small gift to each soldier of the regiment.

Electric wiring of St. James Church and Parish House, Evansburg, has been completed. Motion pictures are being shown on the second and fourth Tuesday nights of each month. Everybody cordially welcome.

HOUSE OF PRAYER, BRANCHTOWN

A gift of alms basins as a memorial to Richard Conover Fox, Vestryman and soldier, who died in the service of his country during the World War, dedicated by the rector on Sunday, November 13th.

An order has been placed with the Church Pension Fund to equip the church with the new hymnal, which we hope to have in use on Christmas Day.

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FLOWER MISSION REPORT FOR 1921, OF ST. PAUL'S, CHEST- NUT HILL

The Flower Mission has met every Wednesday morning from June 8th to October 12th inclusive. About fifty different members of the Parish have sent flowers at one time or another, many of them nearly every week. Over 3000 bunches of flowers have been made up and sent to the following hospitals and settlements:

Home for Consumptives, flowers once, vegetables once; Chestnut Hill Hospital, Episcopal Hospital, Women's Hospital (2), Philadelphia Hospital, Preston Retreat, St. Agnes' Settlement House (3), St. Martha's Settlement House (5), St. George's Richmond (2), Light-house Settlement (2), St. John's Settlement House, University Settlement.

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Mrs. Pilsbry, head of the Mission Study Work of the Diocese, conducted a class on the Church's Mission for the men and women of Grace Church, Mt. Airy, Sunday evening, November 20th, following Evensong.

Hamil D. Swing, Jr., has begun his ninth year as superintendent of the Church of the Good Shepherd, Rosemont, and N. Lane Irwin his second year as secretary.

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